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COMPILED

BY

SRI SWAMI SATCHIDANANDA

DEDICATED:

TO THE SINCERE SEEKER AFTER TRUTH

WHO EARNESTLY ASPIRES FOR IMMORTALITY:

PUBLISHERS' NOTE.

To Sri M. R. Appadurai of Madras goes the blessed privelege of printing this compilation of the IMMORTAL TEACHINGS OF SWAMI SIVANANDA. For the first time have been brought together in book-form all the spiritual tracts which have for the past twenty-five years been serving as powerful missiles which Sri Swamiji Maharaj has used in his relentless warfare against Ignorance, the root-cause of all human maladies. Millions of copies of the famous "Twenty Instructions" and the other articles printed in this volume have been distributed all over the world and millions of dormant souls have been awakened to the glory of God, and they are today marching fast to the great goal. Won't you, dear reader, like to join them? It is with that fervent prayer that you would that we place this precious volume humbly in your hands.

P. O. SHIVANAND NAGAR,
8th September, 1957.

PUBLISHERS.

IMMORTAL TEACHINGS OF SWAMI SIVANANDA.

Every page of this volume, and every line on every page, brings you the soul-elevating Upadesh of Sri Gurudev, which has already been immortalised in the heart of sincere aspirants all over the world. Each article is a complete, independent unit which has immortalised itself by this inestimable service to Sadhakas. Therefore, we have not had the temerity to meddle with any of the articles: to do so would have been sacriligious.

The few repetitions have, therefore, been purposely allowed to remain. We are not ashamed to repeat day-in and day-out the same acts of eating, sleeping, etc. And, every disciplinarian knows that every saint has realised : that repetition gives strength. Japa is based on this principle. It would be a wise plan to print "Be good: do good" "Love all: serve all" on all pages, so that our eyes would not miss those words, if only such a procedure would take us a wee bit nearer the goal.

May we engrave Gurudev's Immortal Teachings in our heart, and practise them in our daily life :

VENKATESANANDA.

His Holiness Sri Swami Sivanandaji

A Karma Yogi Who Cures All The Ills Of Body and Mind.

SRI S. P. GIDWANI,

(RETIRED INCOME-TAX OFFICER, BOMBAY.)

His Holiness Sri Swami SIVANANDA Saraswathi has turned SIVANAND NAGAR from a desert to a decent suburb in Rishikesh, where hundreds of men and women and some foreigners live in an atmosphere which is both ennobling and elevating. Lacs of Hindus come every year to Hardwar in connection with the ceremonies of their departed relatives or for a pilgrimage. They do not know that at a distance of one mile from Rishikesh, there is an abode of peace, before Laxman Jula is reached. I would like that every Hindu should come in contact with the Swamis in SIVANANDA NAGAR, some of them are double-graduates and realise for themselves how much better it would be if the ceremonies are performed in SIVANANDA NAGAR, instead of at Hardwar, where there are professional 'Pandas' who perform ceremonies, the purport of which they hardly understand.

The scenery is supurb with quarters which Swami Sivananda has built in numbers for the convenience of visitors, foreigners and Indians. The Swamiji's Kitchen Superintendent, who is an ideal Swami, supplies tea twice and meals twice to every visitor who has not to pay for board and lodging. The day begins with Asans and physical exercises which are voluntary. At 9 a. m. the Swamiji comes regularly to his office where hundreds of visitors come to see him. He attends to all the details of administration of this vast colony and does not leave his office till 11 A. M. Again he comes to the Sat Sang at 6 p. m. sharp when discourses are held, music recitals given and sometimes Sri Swamiji sings beautiful Bhajans, which are wonderful in their conception and which delight the audience.

As regards his religion, to him God is Truth and Love. According to him, He is all things to all men. This Prince amongst men is humbler than the dust. By humility he is above the ordinary mortal, He sees God through service of humanity. According to him, God is neither in Heaven nor down. He is part and parcel of the whole of this mundane world. If Swamiji believed that God could be found only in the Himalayan caves, he would not be in Sivananda Nagar to open a Maternity Home and an Eye-clinic, a Dispensary and a Forest University. His God is humanity. He practises Ahimsa in thought, speech and action. He is fighting dirt and disease. He believes in the unity of religions and is doing his best to bring the whole world together. He is walking in the foot-steps of Christ and the Buddha. He does not only believe in the Sermon of the Mount, but he practises it. His Secretaries, Swami Chidananda and Swami Madhawananda, are shining examples of what the 'heads' of an ideal Institution should be. They are ably assisted by a team of workers, who are doing their best for their Master. His Holiness Sri Swami Sivananda is not only kind to human beings, but to animals too.

He returns good for evil. He has led a crusade against untouchability and against caste-system. He follows the Gita, where it is said: "Howsoever men approach Me, so do I welcome them. The Paths men take from every side are Mine." I gave one of the Samiji's Sermons to a Christian Padri in Mussorie and he told me that he was using the matter in his sermons.

The Swamiji is courtesy personified and one cannot help falling in love with him. He has written about two hundred books, but his book: "A boon to Diabetics," is one which will bring happiness and joy to thousands of of sufferers from sugar in urine, as it shows how to get rid of this disease. He has explained the disease and its causes and what should be done to get rid of the disease, by Yogic, allopathic, homeopathic, and unani methods.

Apart from the fact that Swamiji is a great Yogi, he is a philosopher and a saint and yet deeply humble and intensely human. It is the quality of all-embracing human touch which stands most prominently in Swamiji's character.

Young educated people are unable to get jobs — I would request them to join the Swamiji's Ashram and make a profession of being a Swami, just as doctors or lawyers take medicine or law after getting their degrees. Those of us who are fond of travelling will find that the scenery in Sivananda Nagar, with the Himalaya mountains in front and the Ganges flowing by, is superb and it reminds me of my visit to Switzerland.

SIVANANDA GOD IN FLESH AND BLOOD

SRI M. SUBBA RAO,

(RETIRED EXECUTIVE ENGINEER, P. W. D., MADRAS.)

I am a retired Government Officer – Engineer – settled at Madras. I have been practising Hatha Yoga for the last five years under some directions from some body not very well versed in it. Yet, with the help of books and other inspiration I have been practising Hatha Yoga, of course, leading to Raja Yoga. I could practise Sirasasan up to 40 minutes. I thought that one Asana alone, if practised for twelve years in a perfect manner would lead to Siddhi or God-realisation even. But there was some phlegm in the throat troubling me, with all these Yoga practices. Nobody could help me solve that problem. I went to the Ramakrishna Mission Math in Madras and requested them to solve my difficulties. They referred me to our revered Gurudev, whom I addressed in the ordinary layman's language, as I was not then conversant with the Divine Life language.

Within a week I got a very noble reply from Gurudev Sri Swami Sivanandaji Maharaj, which at once opened my eyes to my smallness, and I felt I should not have addressed Sri Gurudev in the manner I had done. The reply was so enchanting that I at once felt that there at Ananda Kutir is working a divine figure, Sri Swami Sivananda, for the benefit of the world.

Then, luckily, within two or three days of the receipt of the reply, there was the Birthday of Swamiji celebrated at Madras. I attended the function. In that function I heard all about the Divine Life Society and our

Gurudev. The organiser of the celebrations, Mr. N. Srinivasan, lent me all the books that I wanted. After reading them, although I had written in my first letter that I was not in a position to visit Rishikesh because it was over a thousand miles from Madras, I had to change my idea. I felt an urge within me that I was missing the real God in flesh and blood, incarnate upon earth. I asked my friends: "Which is the best time to go to Rishikesh?" They said: "About August—September, is the best." I thought that in 1956 September I would go to Rishikesh. After reading some more books, I felt that August-September would be too far and that February, 1956, would be better—as it would be neither summer nor winter. After reading some more books, I felt that I should go immediately — winter or no winter. Some of my friends warned me that Himalayan winter was very severe and that I would suffer. "Never mind," I said.

I came and literally fell at Sri Gurudev's feet. And, ever since I have been feeling an ecstasy, a divine feeling of peace, bliss and happiness. We forget about the vitiated atmosphere in the world and other disturbing conditions, when we are in the Ashram. We see nothing but the ringing sound of Lord's Name all over, and that has given me the realisation of my ambition.

Now I have been daily having Gurudev's Darshan in the morning and having Prasad also and even Uchchishtam that which is left on his table. What he leaves as remnants contain His Grace. That is real Prasad which will give you all Sattwic power and take away all Rajasic and Tamasic elements from you. And, that is all that is required to get God-realisation. How to get rid of the Rajasic and Tamasic qualities is our only problem ? By food, by Satsang, by Gurudev's Darshan we receive Sattwic vibration. We can feel those vibrations. Whether you feel them or not, they enter you and drive away the Rajasic and Tamasic qualities in you.

To live in the Divine Presence of Sri Gurudev is itself the greatest blessing on earth.

SIVANANDA THE MANIFEST GODHEAD

DR. SIVANANDA—CHELLAMMA, MADRAS.

Just a few ordinary words from Swami Sivananda, what comfort and peace I derive from them ? Gurudev Sivananda is the True manifestation of God. I can see God nowhere else now, and I have no other joy than cannot help worshipping him every moment of my life. He is an embodiment of purity and it is not possible for anyone to have true devotion for him and at the same time have impure thoughts. Once spiritual contact is established with him, his divine power burns off all the impure thoughts.

No one has influenced me to " do good and be good always," as my Gurudev has done. O, what a great change he has produced in me. Many things happen even now, things which used to upset me, and make me unhappy, but now resting in his Divine Spirit, protected and comforted by his divine vibrations, insulated by his divine aura, I am able to keep calm and allow things to take place without getting affected by them.

The body of Gurudev is not an ordinary human body. It is the sacred temple through which God is manifesting to us, his devotion and as such we pray Gurudev to take more rest, and pray that he may continue to live always with us. Gurudev's magazine *Health and Long Life* is a boon to the public especially to those who cannot understand the usual bombastic medical terms. He has made everything too simple and useful. I wish all the doctors will subscribe for it. It will be a great help to them. How many ways Gurudev discovers to help humanity. He is God Himself! (Really God on Earth.)

THE DIVINE BANK

(DR. SIVANANDA–CHELLAMMA)

God Sivananda, God incarnate does not care about my poor capacity, but he does understand and accept my heartfelt burning devotion for him. God has been collecting all the coins of my prayers to Him from my childhood. He has made an everlasting precious treasure out of them in the form of my Beloved Gurudev, and has deposited His treasure in His bank, the world. Oh, it is a wonderful treasure which supplies me with everything I require for happiness. I sign the cheque of meditation with the ink of devotion and send it through the winged messenger, the kind thought-waves. The moment it reaches the treasure all that I want is directly deposited within me, and whenever I am in need, the required quantity and quality of wealth, rises upto the surface to help me. Is it not a wonderful bank?

Sivananda books, Oh, they are wonderful. Oh, my powerful and magnetic Lord, each word of thine is electrifying; it goes staight to the heart.

MAHARISHI SIVANANDA

(Sri K. N. Gayathri VALLABHA IYER, KOTTAYAM)

My Master, as I understand him is above praise and he will be extremely pleased if the energies directed to praise him are utilised for the betterment of oneself and others. Ever since I saw Swamiji, so majestic and attractive, I remember it like that of one of my very near relatives although I saw him only once.

My respect and reverence for Swamiji grows day by day. I have started moulding my life in accordance with Swamiji's teachings. The spiritual Diary prepared for our use by Swamiji is the Smriti for Kali Yuga given by the Rishi Swami Sivananda and hence it can rightly be called *Sivananda Smriti*. Gita itself is the Smriti for Kali and Sivananda Smriti is the bridge connecting material world to the Gita Smriti.

Sivananda also belongs to the order of the old Rishis like Vyasa, Janaka, Sankara, Suka and during recent times Ramakrsishna Paramahamsa, Ramana and Swami Vivekananda. All success is ours under the guidance of Sivananda Maharaj !

SIVANANDA'S APPEAL IS UNIVERSAL

Dr. D. G. LONDHEY, M. A., PH. D.,

(Principal, National College, Nagpur)

I happened to come into contact with Sri Swami Sivananda by a very accidental circumstance of reviewing his publications for the annual Bibliographical Note of the Philosophical Books in India, for the International Institute of Philosophy, Paris. But I have been immensely benefited in my spiritual progress by the accidental circumstance. Sitting in Himalayan heights, Swamiji is spreading spiritual influence far and wide to aspirants all over the world. What specially struck me in his teaching is his clear and direct appeal and the most practical emphasis on such matters as keeping spiritual diary by a Sadhaka etc. His spiritual resources seem to be inexhaustible. He inspires because he lives in what he teaches. Swamiji's Vedanta is not mere abstract metaphysics but a life devoted to selfless service of humanity.

Elements of a World Teacher are unmistakable in his immense zeal and enthusiasm for spreading spiritual enlightenment to the Sadhakas.

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UNIVERSAL PRAYER

O adorable Lord of Mercy and Love! ...
Salutations and Prostrations unto Thee.
Thou art Omnipresent, Omnipotent, Omniscient;
Thou art Satchidanand.
Thou art the Indweller of all beings.
Grant us an understanding heart.
Equal vision, balanced mind,
Faith, devotion and wisdom.
Grant us inner spiritual strength,
To resist temptation and to control the mind.
Free us from egoism, lust, greed and hatred.
Fill our hearts with divine virtues.
Let us behold Thee in all these names and forms.
Let us serve Thee in all these names and forms.
Let us ever remember Thee.
Let us ever sing Thy Glories.
Let Thy Name be ever on our lips.
Let us abide in Thee for ever and ever.

MAHA MANTRA

Hare Rama Hare Rama Rama Rama Hare Hare
Hare Krishna Hare Krishna Krishna Krishna Hare Hare

(THARS : MAHA MANTRA)

Eat a little, drink a little, talk a little, sleep a little.
Mix a little, move a little, serve a little, rest a little.
Do Asan a little, Pranayam a little, reflect a little, do vichar a little.
Do Japa a little, do Kirtan a little, write Mantra a little, meditate a little

SONG OF UPADESAMRITAM

(Thars : Sunaja)

I...YOGA OF SYNTHESIS

Serve, love, give, purify, meditate, realise.
Be good, do good, be kind, be compassionate.

II—ETHICS

Be bold, be pure, be wise, be virtuous.
Be honest, be sincere, be truthful.
Be patient, be tolerant, be obedient.
Be simple, be humble, be noble, be gentle.
Adapt, adjust, accommodate.
Bear insult, bear injury; highest Sadhana.

III—ESSENCE OF VEDANTA

Enquire "Who am I" know the Self, and be free.
Be still, be quiet, know thy Self.
Find the Hearer, find the Seer, find the Knower.
You are not this body, not this mind ;
Immortal Self you are.

MAHA MRITYUNJAYA MANTRA

Om Tryambakam yajamahe
Sugandhim pushti vardhanam
Urvaarukamiva bandhanaat
Mrityormuksheeya maamritat

Meaning

We worship the three-eyed One (Lord Siva) who is fragrant and who nourishes well all beings ; may He liberate us from death for the sake of Immortality even as the cucumber is severed from its bondage to the creeper.

BENEFITS

1. This Maha Mrityunjaya Mantra is a life-giving Mantra. In these days, when life is very complex and accidents are an everyday affair, this Mantra wards off deaths by snake-bite, lightning, motor-accidents, fire-accidents cycle-accidents, water-accidents, air-accidents and accidents of all descriptions. Besides, it has a great curative effect. Again, diseases pronounced incurable by doctors are cured by this Mantra, when chanted with sincerity, faith and devotion. It is a weapon against diseases. It is a Mantra to conquer death.

2. It is also a Moksha Mantra. It is Lord Siva's Mantra. It bestows long life (Deergha Ayush), peace (Shanti), wealth (Aishwarya), prosperity (Pushti) satisfaction (Tushti) and Immortality (Moksha).

3. On your birthday, repeat one lakh of this Mantra or at least 50,000; perform Havan and feed Sadhus, the poor and the sick. This will bestow on you long life, peace and prosperity.

HARI OM TAT SAT

THE ONLY ONE

There is only one caste: The Caste of Humanity.
There is only one Religion: The Religion of love or the Religion of Vedanta.
There is only one Dharma: The Dharma of Truthfulness.
There is only one Law: The Law of Cause and Effect.
There is only one language: The Language of the heart, language of Silence.

THREE GREAT SAYINGS

1. Paropakaraartham Idam Sareeram.
2. Paropakaram Punyaaya;
   Paapaaya Para Peedanam.
3. Achaara Pradhamo Dharmah.

(Translation)

1. This body is meant for service of others.
2. Serving others is virtue.
   Harming others is sin.
3. Dharma is based on right conduct.

YOGIC YAMA

I

(1) AHIMSA
(2) SATYAM
(3) BRAHMACHARYA

II

(4) PATIENCE
(5) COURAGE
(6) HUMILITY
(7) MERCY

III

Vedantic Sampat

(8) VIVEKA
(9) VAIRAGYA
(10) SRADDHA
(11) BALANCE OF MIND (SAMATA)

THE THREE THINGS

To Adhere to : Faith, Unity, Sacrifice.
To Avoid : Back-biting, Falsehood and Crookedness.
To Admire : Frankness, Honesty and Large heartedness.
To Control : Tongue, Temper and Tossing of the Mind,
To Cultivate : Cosmic love, Forgiveness and Patience.
To Hate : Lust, Anger and pride.

THE THREE VIEWS

Man proposes but God disposes.
This is the popular view.
Man proposes but woman disposes.
This is the humorous view.
God proposes and God disposes.
This is the philosophical view.

FOUR MAHAVAKYAS

1. "AHAM BRAHMA ASMI" (Yajur Veda-Brihadaranyaka Upanishad)
2. "TAT TWAM ASI" (Sama Veda-Chandogya Upanishad)

3. " PRAJNANAM BRAHMA " (Rig Veda-Aitereya Upanishad)
4. " AYAM ATMA BRAHMA " (Atharvana Veda-Mandukya Upanishad)

FIVE SPIRITUAL GEMS

I. (a) Brahman Satyam.
Jegat Mitya.
Brahma-Eva na-para.
(b) World is a long dream.
There is no world.

II. I am not body. I am not mind. I am not Indriya. I am not prana. I am not Anandamaya Kosha (Karana Sarira).
Chidanandaroopa Sivoham Sivoham. I am Siva. I am Siva.

III. Eyes see. Ears hear. Hands work. Indriyas do the work. I am Sakshi. Asanga-Akarta-Abhokta.

IV. " Aham Brahma Asmi "

V. " Even this will pass away."

FIVE APHORISMS TO BEAR IN MIND ALWAYS

ONE

You have no enemies to fear outside. The real enemies are egoism, pride, lust, anger, avarice, infatuation and selfishness.

TWO

The more you spend your energy in elevating others, the more divine energy will flow into you.

THREE

In the beginning all self-restraint, self-denial and efforts will seem extremely difficult, dry and disgusting. But if you persist in it calmly, you will later experience strength, peace, new vigour and bliss.

FOUR

If you are sincere and earnest, if you use your commonsense always, if you are patient and persevering, you will reach the goal quickly.

FIVE

You are bound to succeed because you are born for it. Only you have forgotten your heritage. Claim your birth-right now.

FIVE ESSENTIALS TO SUCCESS

1. Aspiration.
2. Obedience.
3. Tolerance.
4. Self-sacrifice.
5. Self-examination.

FIVE OBSTACLES TO PROGRESS

1. Arrogance.
2. Inconstancy
3. Procrastination.
4. Covetousness.
5. Cowardice

SEVEN POINTS

For Developing Dispassion

1. Sensual pleasure is momentary, deceptive, illusory and imaginary.

2. A mustard of pleasure is mixed with a mountain of pain.

3. Enjoyment cannot bring about satisfaction of a desire. On the contrary it makes the mind more restless after enjoyment, through intense craving.

4. Sensual pleasure is an enemy of Brahma-Gyana.

5. Sensual pleasure is the cause for birth and death.

6. This body is nothing but a mass of flesh, bone and all sorts of filth.

7. Place before the mind the fruits of Self-realization or life in the soul or Brahman or the Eternal, such as Immortality, Eternal Peace, Supreme Bliss, Infinite Knowledge.

If you remember these seven points always, the mind will be weaned from the craving for sensual pleasures. Vairagya, Viveka and Mumukshatwa (dispassion, discrimination from the real and the unreal, and keen longing for liberation from birth and death) will dawn. You should seriously look into the defects of the sensual life and into the unreal nature of worldly life.

Read this once daily as soon as you get up from bed.
(Remember always these seven vital points)

SADHANA TATHWA
OR
THE SCIENCE OF SEVEN CULTURES

(a) An ounce of practice is better than tons of theory. Practise Yoga, religion and Philosophy, in daily life, and attain Self-realisation.

(b) These 32 instructions give the essence of the Eternal religion (Sanathana Dharma) in its purest form. They are suitable for modern busy householders with fixed hours of work. Modify them to suit your convenience, and increase the period gradually.

(c) Take only a few practicable resolves in the beginning, which form a small but definite advance over your present habits and character. In case of ill-health, pressure of work, or unavoidable engagements, replace your active Sadhana by frequent remembrance of God.

HEALTH CULTURE

1. Eat moderately. Take light and simple food. Offer it to God before you eat. Have a balanced diet.

2. Avoid chillies, garlic, onions, tamarind, etc., as far as possible. Give up tea, coffee, smoking, snuffing betels, meat and wine entirely.

3. Fast on Ekadashi days. Take milk, fruits or roots only.

4. Practise Yogic Asans or physical exercises for 15 to 30 minutes. Take a long walk, or play some vigorous games daily.

ENERGY CULTURE

5. Observe silence (Mowna) for two hours daily, and four to eight hours on Sundays.

6. Observe celibacy according to your age and circumstances. Restrict the indulgence to once a month Decrease it gradually to once a year. Finally take a vow of abstinence for whole life.

ETHICAL CULTURE

7. Speak the TRUTH. Speak little. Speak kindly Speak sweetly.

8. Do not injure anyone in thought, word or deed. Be kind to all.

9. Be sincere, straightforward and open-hearted in your talks and dealings.

10. Be honest. Earn by the sweat of your brow. Do not accept any money, thing or favour unless earned lawfully. Develop nobility and integrity.

11. Control fits of anger by serenity, patience, love mercy and tolerence. Forget and Forgive. Adapt yourself to men and events.

WILL CULTURE

12. Live without sugar for a week or a month. Give up salt on Sundays.

13. Give up cards, novels, and obscene cinemas. Fly from evil company. Avoid discussions with materialists. Do not mix with persons who have no faith in God or who criticise your Sadhana.

14: Curtail your wants. Reduce your possessions. Have plain living and high thinking.

HEART CULTURE

15. Doing good to others is the highest religion. Do some selfless service for a few hours every week without egoism or expectation of reward. Do your wordly duties in the same spirit. Work is worship. Dedicate it to God.

16. Give 2 to 10 per cent of your income in charity every month. Share what you have with others. Let the world be your family. Remove selfishness.

17. Be humble and prostrate to all beings mentally. Feel the Divine presence everywhere. Give up vanity, pride and hypocrisy.

18. Have unwavering faith in God, Gita and your Guru. Make a total self-surrender to God and pray; "Thy will be done — I want nothing." Submit to the Divine will in all events and happenings with equanimity.

19. See God in all beings and love them as your own self. Do not hate anyone.

20. Remember God at all times, or at least on rising from bed, during a pause in work and before going to bed. Keep a Rosary (mala) in your pocket.

PSYCHIC CULTURE

21. Study one chapter or 10 to 25 verses of Gita with meaning daily. Learn Sanskrit at least sufficient to understand the Gita in original.

22. Memorise the whole of the Gita, gradually. Keep it always in your pocket.

23. Read Ramayan, Bhagawat, Upanishads, Yoga-vasishta or other religious books daily or on holidays.

24. Attend religious meetings, Kirtans and Satsang of Saints at every opportunity. Organise such functions on Sundays or holidays.

25. Visit a temple or place of worship at least once a week and arrange to hold Kirtans or discourses there.

26. Spend holidays and leave periods when possible, in company of saints; or practise Sadhana at holy places in seclusion.

SPIRITUAL CULTURE

27. Go to bed early. Get up at 4 a. m. Answer calls of nature, clean the mouth and take a bath.

28. Recite some prayers and Kirtan Dhwanis. Practise Pranayam, Japa and meditation from 5 to 6 a. m. Sit on Padma, Siddha, or Sukha Asan throughout, without movement, by gradual practice.

29. Perform your daily Sandhya, Gayatri Japa, Nithyakarma and worship, if any.

30. Write your favourite Mantra, or name of God in a note book for 10 to 30 minutes.

31. Sing names of God (Kirtan), prayers, Stotras and Bhajans for half to one hour at night, with family and friends.

32. Make annual resolves on above lines. Regularity, tenacity and fixity are essential. Record Sadhana in a spiritual diary daily. Review it every month and correct your failures.

EIGHT MODES OF BHAKTI

Devotion to the Lord's Bhaktas or Saints ;
Rejoicing in the worship of the Lord ;
Worshipping the Lord oneself ;
Abandonment of vanity, for His sake ;
Love to hear the Lilas of the Lord :
Choking of the voice, shedding tears of joy,
  trembling of limbs ;
Remembering Him constantly ;
Relying on God alone.
These are the eight modes of devotion.
He in whom such devotion dwells,
Is fit to be worshipped as God Himself.

TEN COMMANDMENTS

1. Practise Truthfulness, Non-violence and Celibacy.
2. Be good ; do good.
3. Be tolerant ; bear Insult ; bear injury.
4. Be kind to all.
5. Serve all ; serve the Lord in all ; love all.

6. Share what you have with others.
7. Give, Purify, Meditate, Realise.
8. Think rightly : act rightly.
9. Behold the Self in all ; see God in every face.
10. Feel "I am the all-pervading Immortal Self."

TEN BHAKTI COMMANDMENTS

1. Develop devotion through Japa, Kirtan, Sattvic food, worship (Pooja) etc. Yearn for God vision. Love Him with all your heart. Remember Him constantly.

2. Keep company with Saints, the righteous and the wise. Study devotional books like the GITA, the Bhagavatam, the Ramayan, and the lives of Saints.

3. The Name of the Lord is Divine Nectar. Name is your sole Refuge, Prop and Treasure. Name and Nami (God) are one. Always chant His Names with devotion. Do Kirtan. This is the principal Sadhana in Kali-Yuga.

4. Pray to the Lord from the core of your heart :

"I am Thine. All is Thine. Thy Will be done.
I am an instrument in Thy Hands.
You do everything. You are Just.
Grant me faith and devotion."

5. Feel the Presence of God with you. See God in every face. Behold the whole world as the Lord.

6. Practise Sadachara (Right conduct). Cultivate virtues and eradicate vices. Be good. Be kind to all. Be humble. Be pure. Speak the truth. Control anger. Have a large heart. Develop compassion.

7. Teach the eye to behold the Form of the Lord. Teach the ear to hear the Lord's Lilas and Glory. Teach the hands to serve the Saints and the poor.

8. Take refuge in the Lord. Do total, ungrudging self-surrender. Live for Him. Offer your actions to Him. His Grace will descend on you.

9. Have perfect trust in God. Faith is necessary to attain God. Faith can take you to the inner chambers of the Lord.

10. Constantly repeat some inspiring verses, (praise of God's glory) or some Mantras, or the Names of God. This will be your Divine background of thought.

THE TEN "MA"KARAS ARE RESTLESS

They are Chanchala.
Manas (mind) is restless.
Madhukar (bee) is restless.
Madana (Lord of Lust) is restless.
Megha (cloud) is restless.
Matsya (fish) is restless.
Maa (Mother Lakshmi) is restless.
Markata (monkey) is restless.
Mada (pride) is restless.
Maaruti (wind) is restless.
Manini (woman) is restless.
Brahaman alone is ever restful.
Attain this and be free.

EIGHTEEN ADVERBIAL COMMANDMENTS

1. Study diligently.
2. Obey implicitly.
3. Endure courageously.
4. Eat slowly.
5. Sing fervently.
6. Think usefully.
7. Act righteously.
8. Persevere patiently.
9. Speak sweetly.
10. Walk gently.
11. Pray wholeheartedly.
12. Apply tenaciously.
13. Stick resolutely.
14. Serve selflessly.
15. Love guilelessly.
16. March boldly.
17. Meditate seriously.
18. Realise quickly.

TWENTY IMPORTANT SPIRITUAL INSTRUCTIONS

These twenty instructions contain the very essence of all Yoga Sadhana. Karma, Bhakti, Jnana and Yoga all will come to one who follows them whole-heartedly. They are KEYS to quick development and culture of the physical, mental, moral and spiritual self of man.

(1) HARI OM: Get up at 4 a.m. daily. This is *Brahmamuhurta* which is extremely favourable for *Sadhana*. Do all your morning spiritual *Sadhana* during this period from 4 a.m. to 6-30 or 7 a.m. Such *Sadhana* gives quick and maximum progress.

(2) ASANA—Sit on *Padma, Siddha* or *Sukha Asan* for *Japa* and meditation for half an hour, facing East or North. Increase the period gradually to three hours. Do *Sirshasan* and *Sarvangasan* for *Bramacharya* and health. Take light physical exercise such as walking, etc., regularly. Do twenty rounds of easy, comfortable *Pranayama*.

(3) JAPA—Repeat any *Mantra* as pure *OM* or *OM Namo Narayanaya, OM Nama Sivaya, OM Namo Bhagavate Vasudevaya, OM Saravanabhavaya Namah, Sita Ram, Sri Ram, Hari OM* or *Gayatri* according to your taste or inclination from 108 to 21,600 times daily (200 *malas* into 108 is 21,600.) Devotees of Christ may repeat the name *Jesus* or *Hail Mary*, Mother Jesus. Parsis, Sikhs and Mohammedans should select a name or *Mantra* from the *Zend Avesta, Granth Sahib* or *Koran* respectively.

(4) DIETIC DISCIPLINE—Take *Sattvic* food. Give up chillies, tamarind, garlic, onion, sour articles, oil, mustard, asafoetida. Observe moderation in diet (*Mitahara*.) Do not overload the stomach. Give up those things which the mind likes best for a fortnight once or twice in a year. Eat simple food. Milk and fruits help concentration. Take food as medicine to keep the life going. Eating for enjoyment is sin. Give up salt and sugar for a week or a fortnight. You must be able to live on rice, dal and bread without any pickle. Do not ask for extra salt for dal and sugar for tea, coffee or milk. People taking non-vegetarian diet should try their best to gradually give up flesh eating as completely as possible. They will be immensely benefited.

(5) Have a separate meditation room under lock and key. If this is not possible then a corner of the room should be set apart with a small cloth screen or curtain drawn across.

(6) CHARITY—Do charity regularly every month or even daily according to your means. Never fail in this item. If necessary forego some personal wants but keep up this charity regularly.

(7) SWADHYAYA—Study systematically the *Gita*, *Ramayana*, *Bhagavatam*, *Vishnu-sahasranam*, *Lalita Sahasranam*, *Adityahridaya*, *Upanishads*, *Yoga Vashista*, *Bible*, *Imitation of Christ*, *Koran*, *Zend Avesta*, the *Gathas*, *Tripitaka* and other religious books from half an hour to one hour daily and have *Suddha Vichara* (pure thoughts).

(8) BRAHMACHARYA—Preserve the vital force "*Veerya*" very very carefully, *Veerya* is God (in motion or manifestation, *Vibhuti*). *Veerya* is all power. *Veerya* is all money. *Veerya* is the essence of life, thought and intelligence. This instruction is not for bachelors only. Householders also must follow this, as far as possible. They must be extremely moderate in their marital connections with their wives.

(9) Get by heart some prayer slokas, stotras and repeat them as soon as you sit on the *Asana* before starting *Japa* or meditation. This will elevate the mind quickly.

(10) Give up bad company, smoking, meat and alcoholic liquors entirely. Have constant *Satsang*. Do not develop any evil habit. Deliberately exert to develop positive virtuous qualities.

(11) Fast on *Ekadasi* or live on milk and fruits only. Christians must fast on alternate Sundays, Muslims on alternate Fridays and Parsis on a suitable day every fortnight.

(12) Have a *Japamala* (rosary) in your neck or pocket or underneath your pillow at night.

(13) Observe *Mowna* (vow of silence) for a couple of hours daily. Do not make gestures and inarticulate noises during the silence period.

(14) DISCIPLINE OF SPEECH—Speak the truth at any cost. Speak little. Speak sweetly (*Madhura bhashana*). Always utter encouraging words. Never condemn or discourage. Do not raise your voice and shout at little children or subordinates.

(15) Reduce your wants. If you have four shirts, reduce the number to three or two. Lead a happy, contented life. Avoid unnecessary worry. Be mentally detached. Live simply and develop high thinking. Think of those people who do not possess even one-tenth of what you have. Share what you have with others.

(16) Never hurt anybody (*ahimsa paramo dharma*). Control anger by love, *Kshama* (forgiveness), *Daya* (compassion).

(17) Do not depend upon servants. Self reliance is the highest of all virtues.

(18) Think of the mistakes you have committed during the course of the day just before retiring to bed (self-analysis). Keep daily spiritual diary and self-correction register as Benjamin Franklin did. Maintain daily routine and resolve form. (*Diary and resolve forms can be had from the Divine Life Society, Rishikesh.*)

(19) Remember that death is awaiting you at every moment. Never fail to fulfil your duties. Have pure conduct (*Sadachara*).

(20) Think of God as soon as you wake up and just before you go to sleep.

This is the essence of all spiritual *Sadhanas*. This will lead you to *Moksha*. All these *Niyamas* or spiritual canons must be rigidly observed. You must not give leniency to the mind.

Om Shanti; Shanti; Shanti!!!

TWENTY HINTS ON MEDITATION

1. Have a separate meditation room under lock and key. Never allow anybody to enter the room. Burn incense there. Wash your feet and then enter the room.

2. Retire to a quiet place or room where you do not fear interruption, so that your mind may feel secure and at rest. Of course, the ideal condition cannot always be obtained, in which case you should do the best you can. You should be alone yourself in communion with God or Brahman.

3. Get up at 4 A.M. (Brahmamuhurta) and meditate from 4 to 6. Have another sitting at night from 7 to 8 P.M.

4. Keep a picture of your Ishtam in the room and some religious books, Gita, Upanishads, Yoga Vasishtha, Bhagavatam, etc. Spread your Asana in front of the picture.

5. Sit on Padma, Siddha, Sukha or Swastika Asana. Keep the head, neck and trunk in a straight line. Don't bend either forwards or backwards.

6. Close your eyes and concentrate gently in Trikute, the space between the two eye-brows. Lock the fingers.

7. Never wrestle with the mind. Don't use any violent efforts in concentration. Relax all the muscles and the nerves. Relax the brain. Gently think of your Ishtam. Slowly repeat your Guru Mantra with Bhava and meaning. Still the bubbling mind. Silence the thoughts.

8. Make no violent effort to control the mind, but rather allow it to run along for a while and exhaust its efforts. It will take advantage of the opportunity and will jump around like an unchained monkey at first, until it gradually slows down and looks to you for orders. It may take some time to tame the mind, but each time you try it will come around to you in shorter time.

9. SAGUNA AND NIRGUNA DHYANA: To meditate on a Name and a Form of the Lord is Saguna Dhyana. This is concrete meditation. Meditate on any Form of God you like, and repeat His Name mentally. This is Saguna Dhyana. Or, repeat OM mentally and meditate on abstract ideas like Infinity, Eternity, purity, Consciousness, Truth, Bliss, etc. identifying these with your Self. This is Nirguna Dhyana. Stick to one method. In the initial stages, Saguna Dhyana alone is suitable for the vast majority of persons.

10. Again and again withdraw the mind from worldly objects when it runs away from the Lakshya and fix it there. This sort of combat will go on for some months.

11. When you meditate on Lord Krishna, in the beginning, keep his picture in front of you. Look at it

with steady gazing without winking the eye-lids. See his feet first, then the yellow silken robe, then the ornaments around his neck, then his face. ear-rings, crown set with diamonds on head, then his armlets, bracelets, then his conch, disc, mace and lotus. Then come again to the feet. Now start again the same process. Do this again and again for half an hour. When you feel tired look steadily on the face only. Do this practice for three months.

12. Then close your eyes and mentally visualise the picture and rotate the mind in the different parts as you did before.

13. You can associate the attributes of God as omnipotence, omniscience, purity, perfection. etc., during the course of your meditation.

14. If evil thoughts enter your mind, don't use your will-force in driving them. You will lose your energy only. You will only tax your will. You will fatigue yourself. The greater the efforts you make, the more the evil thoughts will return with redoubled force. They will return more quickly also. The thoughts will become more powerful. Be indifferent. Keep quiet. They will pass off soon. Or substitute good counter-thoughts (Pratipaksha-Bhavana method). Or think of the picture of God and the Mantra again and again forcibly. Or pray.

15. Never miss a day in meditation. Be regular and systematic. Take Sattwic food. Fruits and milk will help mental focussing. Give up meat, fish, eggs, smoking, liquors etc.

16. Dash cold water on the face to drive off drowsiness. Stand up for 15 minutes. Tie the tuft of hair on the head with a piece of string to a nail above. As soon as you begin to doze, the string will pull and wake you up. It will serve the part of a mother. Or lean upon an improvised swing for 10 minutes and move yourself to and fro. Do 10 or 20 mild Kumbhaks (Pranayama). Do Sirshasana and Mayurasana. Take only milk and fruits at night. By these methods you can combat against sleep.

17. Be careful in the selection of your companions. Give up going for talkies. Talk little. Observe Mowna for two hours daily. Don't mix with undesirable persons. Read good, inspiring, religious books. (This is negative good company, if you don't get positive good company). Have Satsang. These are all auxiliaries in meditation.

18. Don't shake the body. Keep it as firm as rock. Breathe slowly. Don't scratch the body every now and then. Have the right mental attitude as taught by your Guru.

19. When the mind is tired, don't concentrate. Give a little rest.

20. When an idea exclusively occupies the mind, it is transformed into an actual physical or mental state: Therefore if you keep the mind fully occupied with the thought of God or God alone, you will get into Nirvikalpa Samadhi very quickly. Therefore exert. Exert in right earnest.

TWENTY SPARKS OF WISDOM

1. Remember God at all times.
2. Adapt, Adjust, Accommodate.
3. Be good, do good.
4. Bear insult, bear injury.
5. Forget. forgive, forbear.
6. Be sincere, be honest.
7. Serve. Love. Give.
8. Be simple, be serene.
9. Control lust, control anger.
10. Be humble, be noble.
11. Speak the truth.
12. Practise equanimity.
13. Practise Ahimsa, Brahmacharya.
14. Be regular, be steadfast.
15. Do charity.
16. Have mercy.
17. Avoid vanity, have veracity.
18. Think rightly, act rightly.
19. Purify, Meditate and Realise.
20. Goal of life is Self-Realization.

TWENTY POINTERS TO SADHAKS.

1. Struggle hard in the spiritual path. Plod on. Persevere. Even if you fail, you are one step nearer to success or victory. March on. O spiritual hero with undaunted spirit :

2. All difficulties and obstacles in the spiritual path will strengthen you. They can be turned into stepping stones or aids in Sadhana. They arouse in you

new strength, zeal, new powers. They are tests. They point out your defects and imperfections. Despair not. March on boldly, and achieve the life's goal.

3. Even a little Sadhana, even a little of Japa and meditation will deliver you from great sorrow and sin. Every step will bring new joy and new life.

4. The force of old evil Samskaras and habits is very powerful. The force of the new habit is very weak. Therefore the struggle between the old Samskaras and the new ones ends in defeats in the beginning. Despair not. Plod on. You will surely attain success in the end.

5. When evil thoughts arise, do Kirtan or Japa vigorously, or bring the picture of the Lord before your mind, or recite any Sloka from Gita, Upanishad or any Stotra of the Lord or Guru. The evil thoughts will perish immediately.

6. Be satisfied with the condition in which God places you. He knows which is best for you. Do not grumble. Thank Him always.

7. The best way to remove an evil trait is to think of the opposite virtue for ten minutes in the morning and to practise it during the day.

8. Do not be too much dejected even if you have many defects. Trust in God. Cultivate virtues. Remember the Lord always. All defects will vanish quickly in toto.

9. Do not think again and again of your defects, weaknesses, sins and failures. Think of the perfect Atman again and again. Stand as a witness of Prakriti. All defects and weaknesses will vanish. You will attain perfection.

10. If there is delay in descent of divine light and grace, do not despair. Do not give up the struggle. It is very difficult to say when, how and on whom the divine grace will descend.

11. Name of the Lord is the unfailing source of strength. In the darkest hour of your trial only God's Name will save you.

12. God is the one Doctor for all sicknesses. Rely on Him alone. The Names of Lord are the most potent, unfailing tonics, sure panaceas, well-tried elixir, sovereign specifics.

13. Pray not for relief from suffering but for strength and endurance to bear it.

14. Pray to the Lord every minute for your guidance in daily life. Prayer that comes from a sincere, pure heart is at once heard by the Lord.

15. Stand as a witness of your thoughts. Do not identify with them. They will pass away soon. The mind will divide into two. One portion of the mind will be the witness. It will watch. It will remain quiet and undisturbed. The other part of the mind will remain as the object of study or observation.

16. Entertain pure divine thoughts. Evil thoughts will pass away.

17. He who complains of environments and circumstances is a man of weak will.

18. Do total self-surrender to God. All difficulties and sorrows will end.

19. Entertain sublime, divine thoughts. You will have always favourable circumstances and environments.

20. Strong yearning for liberation will remove all obstacles.

TWENTY SPIRITUAL PEARLS

1. There is no sword more powerful than Vairagya (dispassion) to cut off all sorts of attachment to this world.

2. There is no friend more sincere than Viveka (discrimination) to help the aspirant in the spiritual path.

3. There is no Sadhana greater than Tyaga (renunciation) for controlling the mind and attaining Immortality.

4. There is no cooling tonic more efficacious than Santosha (contentment) to diminish the ever-increasing fire of the greed of the worldlings.

5. There is no panacea more potent than Brahmacharya (continence) to eradicate the dire malady of the lust of ignorant persons and to make the aspirant well-established in Brahman.

6, There is no weapon sharper than Atma Vichar (enquiry into the nature of Atman) to cut down the old inveterate enemy, Ahamkara (egoism).

7, There is no beverage more cooling than Shanti (peace) to cool down the fire of anger.

8. There is no light more luminous than Brahma-Jnana. (Self-Knowledge) to remove the darkness of the ignorance (Avidya) of the mind.

9. There is no potentate on earth mightier than a Jitendriya Yogi, one who has perfect control over the Indriyas (senses).

10. There is no one in the "three worlds" who is happier than a saint who has eradicated lust and anger.

11. There is no remedy more efficacious than Tapas (penance) to curb the Indriyas.

12. There is no magical pill more potent than solitude and Mowna (silence) to remove the disease of Vikshepa (tossing of mind),

13. There is no purifier more powerful than Japa in removing the impurities of the mind.

14. There is no softening agent more efficacious than Sankirtan in melting the sin-hardened, stony hearts of sceptical scoffers, unbelievers and all sorts of sinners.

15. There is no boat safer than Satsanga to take us to the other shore of Samsara, the shore of absolute fearlessness and immortality.

16. There is no fire more powerful than Pranayama for burning the dirt of Rajas and Tamas and frying the Vrittis (modification) of the mind.

17. There is no Rasayana (beverage) more delicious than Bhakti Rasa to quench the thirst of aspirants and confer immortality, Siddhi (psychic powers), and bliss.

18. There is no prop for the Jignasu (spiritual aspirant) stronger than Guru to lean upon in times of despair, depression and difficulties.

19. There is no vow greater than the vow of Satya (truth) for the student who treads the spiritual path.

20. There is no fire more efficacious than Jnanagni (fire of knowledge) of Brahmanishtas (those who are established in Brahman) to fry in *toto* the seeds of Samskaras (impressions) and Vasanas (desires) which give rise to birth and death.

TWENTY GOLDEN PRECEPTS

1. Control anger by love, service, patience and forgiveness.
2. Back-bite not, slander not, vilify not, abuse not others.
3. Give up fault-finding.
4. Speak truthfully, sweetly, lovingly and softly.
5. Have faith in God, yourself and Scriptures, words of the Preceptor, Law of Karma and its fruits.
6. Indulge not in vain talk.
7. Do not steal.
8. Do not destroy life.
9. Do not tell lies.
10. Do not take intoxicants,
11. Covet not other's wealth. Slay greed.
12. Avoid unlawful conjugal relations.
13. Annihilate egoism, pride, hatred, etc.
14. Associate with Saints and Sages.
15. Give up meat, fish, eggs, etc. Take vegetarian diet.
16. Keep daily spiritual diary.
17. Stick to resolves.
18. Be humble, tolerant, pure, obedient, serene, self-restrained, courageous, virtuous, dispassionate and discriminative.
19. Be good. Do good.
20. Pray fervently. Sing. Meditate reqularly and attain God-realization now and here.

TWENTY TEACHINGS

1. Commence your journey on the Divine Path from today. All your anxiety and worry will end then and there.

2. There is no greater glory, there is no greater joy, than that of a life of renunciation and perfect Tyaga. It is a grand life.

3. Love, humility, forgiveness, patience, compassion, courage, integrity, non-violence, purity, aspiration, are qualities leading to Divinity. Behold the Divinity in all beings.

4. Always do good to others. Be selfless. Mentally remove everything and be free. This is divine life. This is the direct way to Moksha or salvation.

5. Ill-health is a myth. It does not exist beyond the range of the physical and mental sheaths. The body and mind alone are subject to diseases. The Atman, your true self is beyond these and therefore eternally free from disease and death.

6. The more you yearn to turn a new leaf in your life and lead a pure, divine life, the more will opportunities come your way.

7. The Lord's ways are mysterious. There is something good even in all seeming failures. You are not able to see that now. Time will reveal it. Be patient.

8. Create an inner world of your own. Carry with you, your own inner companions, viz., Santi (peace), Santosh (contentment), enquiry and courage.

9. Anger, lust, greed, jealousy, hatred will always lurk in your sub-conscious mind. Beware. Be cautious. Be vigilant. Be alert. Eradicate them. Otherwise they will gain strength and will crush you later on and swallow all your Sadhana.

10. Even a little victory in the inner battle with your mind and senses will develop your will-power and give more assurance and courage. But do not be swayed by success. Be humble and grateful.

11. Learn lessons of equal vision from the sun, the fire, the river, the flowers, and the air. They serve the peasant and the king, the saint and the sinner, the clerk and the minister.

12. God walks in the garb of a beggar. He moans in pain in the guise of the sick. Open your eyes. See Him in all. Serve all. Love all.

13. Deep beneath the noise and storm on the surface, deep beneath the surging mental waves, there is that stupendous ocean of peace and stillness. Realise this through deep and intense meditation.

14. Do not force the mind to meditate. Understand the ways of the mind first. Cultivate virtues. Study the nature of the three Gunas. Purify. Only then will meditation will be smooth and easy.

15. Never worry about what other people say or think. Do the right. Have clear conscience and roam about happily.

16. Continually remember the Lord, who has given you existence and intelligence. Lead the life of

self-restraint and self-denial. You will soon attain unity with God.

17. There should be a great demand from within for God. You should be spiritually hungry. Then alone will the Lord fill you with His grace.

18. Your surrender to the Lord must be sincere genuine, total, entire, ungrudging, unconditioned and unreserved. Then alone the Divine Grace and Divine Light will descend.

19. Start the enquiry seriously, in right earnest : What is this life ? What is it that dies ? Is not something left behind ? If so what is it.

20. A Sage is a sustainer of the world. He is a source of perpetual inspiration. He is a radiator of peace and happiness. He is an instrument, through which divine Grace is transmitted to the unenlightened, unregenerated men. Become a Sage.

THIRTY RULES OF RIGHT CONDUCT

These thirty rules for right conduct constitute the very cream of all ethics and religions. Practice of these codes of conduct will lead you to Self-realisation or the Eternal Life in the Immortal Bliss.

1. Do not revenge.
2. Stick to your promise at any cost.
3. Do not covet other's property.
4. Do not cast a lustful look at ladies.
5. Do not hate or condemn anybody.
6. Do not blame or speak ill of others.

7. Do not displease anybody.

8. Do not speak vulgar or harsh words.

9. Avoid unnecessary discussions.

10. Do not speak falsehood on any account.

11. Do not travel without ticket.

12. Do not cheat anybody.

13. Do not smoke. Do not drink liquors. Do not take any intoxicant.

14. Do not do evil actions.

15. Do not exaggerate or concoct or twist when you talk.

16. Respect elders, parents, Saints and Sanyasins.

17. Share what you have with others.

18. Do not do any act harmful to anyone.

19. Stick to your resolves.

20. Eradicate greed and jealousy.

21. Think twice before you speak and thrice before you act.

22. Give up back-biting, criticising and fault-finding. Beware of reactions.

23. Find out your own faults and weaknesses. See only good in others. Praise others.

24. Forgive and forget the harm done by others.

25. See God in every face, in everything.

26. Admit your faults and weaknesses plainly.

27. Do not lose temper when anybody insults you.

28. Never hurt the feeling of others. Serve all. Embrace all. Be kind to all.

29. See Mother Durga or your own mother in all ladies.

30. Love others as your own Self; for the one Atman dwells in all.

FORTY PEARLS OF WISDOM

1. Remember God at all times.
2. Enquire 'Who am I?' and realise the Self.
3. Do always virtuous actions.
4. Hear the wise words of great souls and follow them.
5. Do those actions that are pronounced to be right by the *Shashtras*.
6. Do not make friendship with childish persons.
7. Move with the world tactfully. Adapt.
8. Give up bad company.
9. Make friendship with one, after studying him very carefully.
10. Do not exaggerate or concoct or twist when you talk.
11. Avoid unnecessary discussions.
12. Do not talk much before great souls.
13. Develop mercy and cosmic love.
14. Share with others what you have.
15. Good and bad, friend and enemy, pleasure and pain, virtue and sin are in the mind only.

16. The mind, when purified by the removal of the six passions becomes your Guru.

17. Patience, perseverance and vital will are indispensable for reaching the Goal.

18. Purity of food leads to purity of mind.

19. Do not do any action harmful to any man.

20. Guru is necessary to show you the path to peace.

21. Love rules without a sword and binds without a chord.

22. A man who is spiritually thirsty drinks the nectar of Immortality.

23. Soft words break no bones but they break hard hearts.

24. Say what you believe, and believe what you say.

25. A clean conscience is like a soft pillow. He who has this sleeps soundly.

26. Have the strength of an elephant, the courage of a lion, the vigour of an oak and the purity of the the Himalayan snow.

27. Pray not for relief from suffering, but for strength and endurance to bear it. Just as food is indispensable for the body, so also prayer is indispensable for the soul.

28. The salt of life is selfless service; the bread of life is universal love; the water of life is purity.

29. Forget yourself entirely in the sorrows of others.

30. One anna of sensual pleasure is mixed with fifteen annas of pain.

31. Every failure is a stepping stone to success.

32. Every difficulty or disappointment is a trial of your faith.

33. Every disease is a *Karmic* purgation.

34. Every unpleasant incident is a test of your trust in God.

35. Every temptation is a test of your spiritual strength. Therefore N*il desperandum*. March forward like a hero.

36. In your failure lies the secret of your success. In your weakness lies the secret of your strength. Plod on. Be bold. Be cheerful. March on courageously.

37. Be sincere and earnest. May success and Divine Glory attend on thee. Practise. Feel. Rejoice.

38. A sour truth is better than a sweet lie.

39. Worship God with the flowers of virtue.

40. Always speak the truth at all costs. You may suffer a little in the beginning, but in the long run, you are bound to come out victorious. You will realise the Truth of the *Upanishads*.

FORTY GOLDEN PRECEPTS

1. You should stick to one place for meditation for a period of 8 or 12 years (one Tapa period). These 5 places are:suitable for a good contemplative life. (1) Swarg Ashram; Rishikesh (2) Rishikesh; (3) Uttarkashi; (4) Kankal; (5) Gangotri. You must never enter the plains at any cost.

2. You should not keep company with the householders (worldlyminded). The company of householder (worldly-minded) is even far more dangerous than the company of a woman. Mind has got the power to imitate. You will have a quick downfall. What you have gained in 8 years, you will lose in 8 seconds or in 8 minutes. They will try to pull you down.

3. Avoid the company of the woman. A snake bites you in close contact. But a woman stings you from a long distance. Poison kills this body only. Lust enters the astral body and kills you in several births.

4. You should read only those books prescribed for you by your Master or Guru. He knows your temperament and he will select the particular path for you.

5. Just as a young girl is not allowed to run hither and thither you are not allowed to run to various persons till you are firmly established in your path and moulded properly. Otherwise you will lose the spiritual benefits. Other people will poison your mind and put you in a dialemma.

6. You should lead a simple but hard and laborious life. You must shun entirely comfort, luxury, and the desire for comfort-seeking. Eat simple food. Wear

simple clothing. You must become an embodiment of Vedas and virtues. You must lead an exemplary life. " Plain living and high thinking." That must be your motto. You must rejoice in suffering and destitution. Live on Madhukari Biksha, most independent form of living. Eat 3 things (rice, bread and dal) only daily. Have 4 pieces of cloth only.

7. You must open your heart freely to your Master. You must be very frank and candid. Otherwise you will not be benefited.

8. You must give up the self-asserting rajasic vehemence, vanity, and arrogance. You must respect everybody and prostrate before all. There is Antaratman in all.

9. You must carry out your Master's orders with faith and prem. You must obey him implicitly. You must be wet with Bhakti.

10. You must give up the dangerous habit of constant self-justification with falsity of speech and dissimulation.

11. You must observe perfect discipline. You must be civil, polite, courteous, gentle, noble and gracious, in your behaviour to the Master and all.

12. You must keep the Vairagya and spiritual zeal till the end of your life.

13. Cut all connections with the world. Don't write letters to anybody. Don't read news papers.

14. Avoid drugging as much as possible. Take recourse to Nature's help by fasting, dietic adjustment.

walking, baths, purgatives, exercise, Asana, Pranayama, prayer etc.

15. Energy is wasted in 4 channels, viz, by too much talking, loose thinking, unnecessary worry and vain fear. Observe Mouna for one week in a month. Talk a little (Mitha bashan). Talk sweetly. Cultivate thinking of God. Have perfect trust in God. Find out the tricks of mind. It will lurk like a thief when you are on the alert.

16. Later on you can put up a hut in a place on the banks of the Ganges or Jumna a mile from a village.

17. Never build Ashrams. Never make disciples. Lead the glorious life of a Parivrajaka Paramahamsa Sannyasin, the absolutely independent monarch of the whole world, in the later part of your life after Siddhi (perfection). Or you can preach in your own kutir. Bees will perch by themselves on blossoming flowers. You need not send them invitation.

18. Never care for Siddhis. Shun them ruthlessly. They will bring you downfall.

19. Don't care for the results. But simply go on with your routine tapas and meditation. Develop active habits. Develop humility, assinine patience, leech-like tenacity (application) in Sadhana, perseverance and adamantine will. Arm yourself with the triple weapon of Viveka, Vairagya and Sraddha.

20. Remember Om, Soham, "Aham Brahma Asmi," Remember death every moment. Remember Saints, Jnanis daily. You will get inspiration. The world is a long dream (Deergha Swapna). Be established on the

one idea "Aham Brahma Asmi". Deny body and the world.

21. You must have very active habits. If Tamas (laziness) tries to over-power you, you must begin to do some sort of active work or other as drawing water from the well, gardening, digging the earth, removing the weeds, etc. around your room. Give up idle talk and gossiping.

22. When you are tired after meditation, take to reading of Gita or Upanishads. When you are tired of reading take to japa. If you are tired of Japa begin to nurse the sick. Rotate these four in a cycle or circle. (Meditation, Swadhyaya, Japa and service).

23. Start the self-punishment campaign. Give up evening meal and do 10,000 japa of Om or 1008 Gayatri by standing upon one leg for speaking a lie, for the dangerous habit of self-justification. If the mistake is a serious one, if it is a serious offence as abusing others, if you get Udveg, strong agitation of mind with burning feeling towards others, the punishment must be a little more stiff (fasting for one day) and Gayatri 5,000 or 50,000 OM japa. Keep a record of this in your diary.

24. Note how often you become angry in a year or month or week and how long it lasts.

25. Never revenge. Resist not evil. Return good for evil. Be non-violent at all times. Love, bless, pray and do good to those who hate you, despise and persecute you.

26. Live alone. Don't mix. Don't get out of the Kutir or room except for answering calls, bathing, food and a little stroll in the evening.

27. Be perfectly tolerant. Expand your heart ad-infinitum, to infinity. Give room in your heart for all. See Atma or Narayan everywhere. See good in everything. Feel His Indwelling Presence in everything.

28. Oh my dear aspirants ! do you really thirst after God ? Are you really spiritually hungry ? If you have one thought "I want God and God alone," you will realise Him this very moment. Have a strong self-determination, "I will realise God this very second."

29. You are your own physician. You are your own saviour and redeemer. Nobody can give you Mukti. You will have to tread the spiritual path yourself. Even Ishwara cannot do anything in the matter. Rely on your own self, your own self-exertion. Gurus and books can help you to a certain extent. They can show you the way only, remove doubts and obstacles. A hungry man will have to eat for himself. A thirsty man will have to drink for himself. A man with itch will have to scratch himself.

30. Tread the path of Truth, the path of renunciation. Live in OM. Live in Truth. Remember OM Feel His Presence always, everythere. Don't get out of the way. Siddhis, name and fame will tempt you in a variety of ways. Be always on the alert. Never miss the goal. Never care for little things. Never get satisfied with alpam (lower realisation of some sort or other). Get Bhuma the highest realisation which is ONE always.

31. You are never alone. God is always with you in the heart. He is very close to you. He cares for you more than you care for Him. He is stretching His hands to lift you up and to embrace you. He is waiting in the

heart to welcome you gladly. Lift up your eyes. Prepare the vesel to receive the Divine Light. Further, the whole spiritual world, host of astral helpers, Nitya Siddhas, Amara Purushas, Chiranjeevis, Jivan-Muktas are ready to back you up, to push you up. Leave off, therefore, all anxieties and fears.

32. Plod on. Push on. Don't look back. March straight to the goal. Don't think of the past. A bright, glorious future awaits you. Delay in realisation is actual death for an aspirant. You are the best judge of your own mind: Study its ways carefully.

33. When you live in a town amidst householders, live in a garden which is situated outside the town limits. Give interveiws for householders in the evening only between 4 and 5 p. m. Talk on Atma only. Have no worldly topics with householders. Don't mix much. If you can't get a garden live in an isolated room. Don't talk in the morning. Morning is meant for pure meditation only, for your inner spiritual development.

34. Whenever the mind runs towards beautiful ladies with evil thoughts, have a definite, clear cut photo in your mind of the flesh, bone, urine and faecal matter (these 4 mental images). This will induce disgust and vairagya in the mind. You will not commit again the sin of unchaste look at woman. No doubt, it takes some time.

35. Don't do the namaskar like a drill. Do it gently with bhav (feeling). Feel you are prostrating actually before Lord Narayan or Siva when you touch the feet of others. Do Sashtanga namaskar always. The ordinary lowkika namaskar is meaningless. Touch the

feet of all, be he a chandala, a mohamedan or christian. This leads to easy Self-realisation. Namaskar has six advantages. It removes egoism, infuses humility, produces Samadrshtitwa (equal vision). It fills the heart with bhakti (devotion). It draws all hearts (atmavasya). It eventually leads to the attainment of God-consciousness.

36. Serve Sannyasins, poor, sick persons. This will give Chitta Shuddhi. Read Vairagya Shataka of Bhartrahari. This will intensify your Vairagya. Read Ramayana and Bhagavat Gita. This will infuse Bhakti. Read Upanishads, Yoga Vashistha and Atma Purana. This will give you Paroksha Jnana. Meditate on OM. Do constant and intense Nidhidyasan. You will have Brahmanubhava. This is the highest goal of life. This is Sreya. This is Hitatama (best thing for your well being). Bhakti should go hand in hand with Jnana for some time.

37. Don't ask anything from anybody. A beggar can never dream of freedom. You will get everything at your door. Prakriti arranges everything beforehand. She takes great care of you.

38. Give up back-biting, cavilling, scandal mongering, fault-finding, etc. These are all dangerous habits. Maya havocks through these evil vrittis to disturb the peace of the world. Develop good-finding nature. Always speak highly of others. Praise their good qualities. Don't taunt others. Don't intrigue. Don't vilify others. Don't interfere with others.

39. You must practise Manana (deep reflection) of what you have read over and over again. Mere skipping over the pages is absolutely useless.

40. You must not joke with others. This ends in enmity. Don't laugh much. Don't burst out in wild laughter. Talk in a whisper before great persons. Don't shout. Develop this habit. You can occasionally smile. Be serious. Reflect on Atma. He who laughs and jokes much cannot think seriously on Atma.

GUIDE TO SADHAKS

1. Reduce your wants to the utmost minimum.

2. Adapt yourself to circumstances.

3. Never be attached to anything or anybody.

4. Share what you have with others.

5. Be ever ready to serve. Lose no opportunity. Serve with Atma Bhav.

6. Entertain Akarta and Sakshi Bhav.

7. Speak measured and sweet words.

8. Have a burning thirst for God realisation.

9. Renounce all your belongings and surrender yourself unto God.

10. Spiritual path is a sharp-edged razor path. A Guru is absolutely necessary.

11. Have great patience and perseverance.

12. Never leave the Abhyas even for a day.

13. The Guru will only guide you. You should yourself tread the path.

14. Life is short. Time of death is uncertain. Apply yourself seriously to Yogic Sadhana.

15. Maintain daily spiritual diary and record correctly your progress and failure. Stick to resolves.

16. Do not complain that there is no time for sadhana. Reduce sleep and tall talks. Stick to Brahmamuhurth.

17. Let the thought of God (Reality) keep away the thought of the world.

18. Forget the feeling that you are so and so, a male or a female by vigorous Brahma chintan.

19. Never postpone a thing for to-morrow if it is possible for you to do it to-day.

20. Do not boast or make a show of your abilities. Be simple and humble.

21. Be cheerful always. Give up worries.

22. Be indifferent to things that do not concern you.

23. Fly away from company and discussion.

24. Be alone for a few hours daily.

25. Give up greediness, jealousy and hoarding.

26. Control your emotions by discrimination and Vairag.

27. Maintain equillbrium of mind always.

28. Think twice before you speak and thrice before you act.

29. Give up back biting, criticising and fault finding. Beware of reaction.

30. Find out your own fault and weakness. See only good in others. Praise the virtues of others.

31. Forgive and forget the harm done by others. Do good to those who hate you.

32. Shun lust, anger, egoism, moha and lobha like a venomous cobra.

33. Be prepared to suffer any amount of pain.

34. Have a set of maxims always with you to induce Vairagya.

35. Treat sensual enjoyment as poison, vomitted food, vishta or urine. They cannot give you satisfaction.

36. Preserve your Veerya carefully. Sleep always separately.

37. Revere ladies as Mother Divine. Root out the sex idea. Prostrate before all.

38. See God in every face, in every thing.

39. Take to Sankirtan, Satsang, prayer when the mind is over powered by lower instincts.

40. Face obstacles coolly and boldly.

41. Care not criticism when you are in the right path. Yield not to flattery.

42. Respect rogues and scoundrels. Serve them.

43. Admit your faults plainly.

44. Take care of your health. Do not neglect daily Asans and exercises.

45. Be active and nimble always.

46. Develop your heart by giving. Be extraordinarily charitable. Give more than one's expectations.

47. Desires multiply misery. Develop contentment.

48. Control the senses one by one.

49. Develop Brahmakara Vritti by repeated thinking.

50. Have a check over all your thoughts. Keep them pure and sublime.

51. Do not lose temper when any body insults, taunts, or rebukes you. It is mere play of words and a variety of sound.

52. Rest your mind in God and live in truth.

53. Be up and doing in the path of perfection.

54. Have a definite aim in your life and proceed cautiously.

55. Benefits of mowna are incalculable. Never give up this practice.

56. Four important means of passion to enter the mind are sound, touch, sight and thoughts. Be vigilant !

57. Have intimate connection with none but God. Mix little with others.

58. Be moderate in everything. Extremes are always dangerous.

59. Everyday have self-analysis and introspection. Know the amount of your growth.

60. Give up curiosities in spiritual path. Conserve your energy and concentrate. Think little of food, body and relatives. Think more of Atma. You must realise this in this very birth itself !

NECTAR DROPS

MOKSHA IS YOUR BIRTHRIGHT

1. Moksha is freedom or Immortality.

2. Mukti is a harbour of eternal peace.

3. Kaivalya is joy eternal and perfect delight.

4. It is free from even the least trace of misery.

5. Moksha is liberation from the cycle of births and deaths.

6. Moksha is the supreme panacea for all worldly ills.

7. He who attains Self-realisation is perfect and thoroughly contented. He is free from grief and hatred.

8. Self-realisation is self-discovery.

9. Freedom or Immortality is the birthright of all.

10. Immortality lies in Self-realisation.

11. All men are eligible for emancipation.

12. Moksha confers infinite bliss on you.

13. That man who is endowed with dispassion, discrimination, self-restraint, devotion, who lives in seclusion in the company of sages, crosses Maya and attains eternal Bliss.

14. The bliss of Self-realisation cannot be described in words. It is like the experiencing of joy which a dumb man has when he takes a delicious sweetmeat or sugarcandy.

15. Self-realisation is not a product or effect.

16. God is realised through non-violence, truth and continence.

17. Essence of all faiths is freedom and happiness.

18. Yoga confers Self-mastery.

PUSH ON IN SADHANA

19. The goal of all human aspirations is perfection, freedom or Immortality.

20. Dispassion and faith are prerequisites for spiritual Sadhana.

21. Stick to the golden medium in austerity.

22. True test of greatness is spirituality but not birth.

23. There is the risk for all, even for an advanced Yogi. Therefore be on the alert. Be vigilant. Continue the spiritual practice vigorously. Meditate. Meditate. Meditate.

24. Evil company is very dangerous. It leads to the rousing up of passion, anger, hatred, delusion, loss of memory and loss of discrimination. Therefore, shun evil company ruthlessly.

25. Cultivate the divine virtues such as purity, courage, humility, self-restraint, non-violence, truth, mercy, faith, etc.

26. Do not waste even half a second. Plunge yourself in Japa, Kirtan and service of saints and the poor. Meditate.

27. Do not enter into heated debate or discussions about God, or other spiritual Truths. Have perfect faith and reverence and proceed undauntedly in the spiritual path.

28. Keep out of temptations. Be vigilant.

29. Dedication leads to communion with the Lord.

30. Paropakaram Punyaya, Papaya Parapeedanam—service of others brings on virtue, and harming others sin. Therefore, serve others, harm not anybody.

31. Transcend body, mind and ego; you will attain the Infinite, the Bhuma, the ocean of bliss.

32. Immortality, peace, perfection and freedom are the end of spiritual Sadhana.

33. Banish ego and enthrone the divine in your heart.

34. Reason is an unreliable, frail and finite instrument.

35. Goal of all Yoga is divine.

REALISE THE TRUTH

36. The perennial fountain of nectar flows in the city of Brahman.

37. Realise Brahman or the Eternal and Immortal Bliss.

38. Realise the Truth here. Know it. You will enjoy everlasting bliss and perfect freedom.

39. God is impartial and just.

THE ROAD TO FREEDOM

40. Renunciation leads to complete unification with the Supreme Being.

41. He who renounces all selfish actions, who goes beyond the pairs of opposites, is freed from the cycle of births and deaths.

42. Renounce internally all desires and externally all objects.

43. Road to freedom lies through renunciation.

IGNORANCE, THOUGHT, DESIRE

44. Eternal Wisdom, supreme peace, everlasting bliss are already inherent in you. It is closed by ignorance.

45. Remove the veil of ignorance through reflection and contemplation and enquiry. You will shine in your pristine, divine glory.

46. Sacred words generate and sustain divine thoughts.

47. As you think, so you become. Thought makes a saint or sinner.

48. Desire arises from a sense of imperfection or limitation, by identifying with the finite body, mind and ego.

49. Desire arises only if you see outside objects other than yourself.

50. How can there be any desire or any feeling of imperfection, when you behold your Self alone everywhere (Sarvam Khalvidam Brahman.)?

GURU THE AWAKENER

51. God is the Guru of all.

52. Deserving disciple gets a glorious Guru.

53. A Guru awakens the divine potentialities of the disciple.

54. Gauna Bhakti slowly becomes Mukhya Bhakti and Mukhya Bhakti culminates in Para Bhakti.

DIVINE GRACE, THE SUPREME REDEEMER

55. Divine Grace and self-effort (Purushartha) are the means for attaining immortality.

56. Divine Grace comes only when the mind is purified by selfless work, Japa, Kirtan and service of saints.

57. Atman or the Supreme Self cannot be realised by mere self-effort.

58. He who has the grace of the Lord can attain Self-realisation.

59. Grace of Lord takes the form of a Guru.

60. Grace of God makes the aspirant stick to the spiritual path.

61. It is extremely difficult to come in contact with a saint and to be benefited by his company. It is through divine grace only one will get His Darshan and Satsang.

62. If there is self-surrender, there is inflow of grace.

63. The degree of descent of grace depends upon the degree of surrender.

64. Egoism hinders the descent of divine grace.

BHAKTI, THE FUNDAMENTAL BASIS

65. Bhakti is the basis of all spirituality.

66. Bhakti is sweet in the beginning, in the middle and in the end ; it gives the highest, undecaying bliss.

67. Practise devotion and enter into the joy of the Lord and be blissful for ever.

68. Worship God with the right spirit and Bhava or mental attitude.

69. Bhakti Yoga is open to all.

70. Para-Bhakti is the culmination of devotion.

71. Para-Bhakti is the acme of devotion.

72. Para-Bhakti (Supreme Love) and Para-Vairagya (supreme dispassion, non-attachment and indifference) come after Self realisation.

73, Devotion transmutes all instincts into divine energy.

74. Devotion to God opens the eye of intuition.

75. In Bhava Samadhi, Bhakta and God are no more two but one.

76. Asana is necessary for meditation on God.

77. Practise meditation till perfection is attained, till the goal is reached.

LOVE IS DIVINE

78. Divine love or Prem is ineffable.

79. Test of pure love is true service.

80. Divine Love is the immortal bliss of freedom itself which comes by the grace of the Lord.

81. One should know before one loves.

82. Devotion transmutes passion into pure love.

83. In divine love there is no passion.

84. Supreme Love comes only by the grace of God.

BLESSED IS IT TO BE A DEVOTEE

85. A true devotee hates none. He embraces all.

86. Pleasure and pain, joy and grief are God's gifts to a devotee. They are the messengers of God.

87. A devotee is an instrument of God.

88. If you take one step towards God, God takes ten steps towards you.

89. A devotee entirely submits himself to the divine will.

90. A devotee accepts liberation as a divine gift.

91. A devotee or a sage has no desire for anything. He does not work in furtherance of self-interest. He is motiveless.

92. A devotee is absolutely free from cares, worries and anxieties, because he has completely surrendered himself to the Lord.

93. A devotee or a sage has a very soft heart.

94. God attends to the needs of His devotees.

95. A devotee does social work as divine service.

96. There is no caste among devotees, Yogis and sages.

97. A Bhakta and a Jnani meet on a common platform.

SAVIOURS OF THE WORLD

98. God works through sages and saints.

99. Divine grace works through saints.

100. Saviours of the world share its sorrows.

101. A sage is totally immersed in the enjoyment of the bliss of the Eternal or Atman.

102. The world is a bit of straw for a sage.

103. A saint is habitually virtuous.

104. A sage or a Bhagawata or a Yogi purifies his family and the land which gave birth to him.

105. The entire life of a sage or a devotee is indeed a Yagna.

106. The ways of a sage are inscrutable.

107. A sage or a devotee does not relish any sense-pleasure. He has no selfish desires. A Siddha is a perfect sage. He has attained the goal of life, i.e., Self-realisation.

108. God incarnates as saints and sages when their need is felt most.

WORLD IS UNREAL

The earnest Sadhaka is asked to meditate in the early morning upon the truth that the world is an illusion and to keep up the thought-current throughout the day. In order to assist the aspirant to such meditation, the following formulae are given to form the basis of his Dhyana :

1. *Kant's Idealism* : All-experience is only an affection of the mind.

2. Everything is relative in this world ; there is no real goodness, happiness, or peace in this world.

3. Everything is merely atoms and energy.

4. There is no colour except the manner of the absorption of aspects of light by different groups or centres of atoms or of energy.

5. Matter is an illusion; it is a phase of super-consciousness or transcendental consciousness and the counterpart of objective consciousness.

6. Waking is like dream.

7. There is no causation.

8. Space and time are illusions of the mind.

9. There is no past, present and future.

10. There is no extension or magnitude.

11. There is no quality or attribute or any special characteristic of anything except in terms of external relations.

12. The three states contradict one another.
—(Panchadasi)

13. Everyone has a desire for limitless perfection.

14. Everything changes and never exists as it is even for a moment.

15. There is no real physical universe except some minute bodies hanging in space (i.e., bodies of earth, water and fire).

16. The discoveries of astronomical research.

17. *Viswam Darpana-drishyamaana-nagaree-tulyam Nijaantargatam,*

18. Everything is only a mode of the appearance or permutation or combination of one thing alone.

19. There is no creation, preservation or destruction, but there is only one indestructible energy which

vibrates in different fashions, which are called by these appellations.

20. There is no change in the infinite (Purnamadah Purnamidam Purnaat Purnamudachyate ; Purnasya Purnamaadaaya Purnamevaavasishyate).

21. When everything is reduced to its causal condition, nothing is phenomenally existent. Everything ulimately vanishes into space which has no attributes at all—not even extension except the imaginary one which appears to exist as long as the thinking subject exists.

22. Space is mode of thought-functioning, a form of the giddines of the mind.

23. Every experience is only a vibration of thought or the manner in which the external energy or atoms react upon the different functional oragans. Hence, there is no sound, touch, colour, taste, smell, form, thought, heat, cold, hunger, thirst, pleasure, pain, or any relative value, except mere attributeles reactions or vibrations of atoms or energy upon the different forms or aspects and states of the mind which itself is simply a vibration of attributeless absolute Consciousness.

24. Experience is the only way in which consciousness relates itself to itself by objectifying itself through false imagination.

25. The Absolute does not create either itself or anything other than itself. Creation is an absurd conception.

26. Nothing is really born, nothing changes, nothing dies; there is no movement of any kind in absoluteness.

27. There is no objective God except a logical hypothesis, or rather, to be more correct, a convention of the mind.

28. There is no meaning in holding that there is an Ishwara other than Brahman if he has no characteristics of a personal being. If He is phenomenal, He must be spatial, which contradicts Ishwarahood or perfection.

29. It cannot be said that the universe is the idea or thought of God, because in God thought is identical with Reality. It is only the habit of the human mind to think that God has got a thought.

30. An Omnipresent Being does not create any thing because there cannot be anything except itself.

31. If creation is different from God, God becomes limited and phenomenal. If it is identical with Him, there is either no creation or no God. It cannot be that there is no God, for the changes in experience point to such a Reality. Hence, creation is false.

32. Gaudapada's Karikas: Because:

(i) Things are perceived to be external to the Self (Yad-drishyam Tan-nashyam).

(ii) Waking experience is like dream.

(iii) Objects are inter-dependent and inexplicable.

(iv) Nothing exists for all times.

(v) In Self-realisation the world is negated.

THE GIST OF KARMA YOGA

Karma Yoga is selfless service unto humanity. The important point is to serve humanity without any attachment of egoism. The central teaching of the Gita is non-attachment to work. Lord Krishna says:— "Work incessantly. Your duty is to work but not to expect the fruits thereof."

The mind is so framed that it cannot work without expectation of fruits or anticipation of rewards or even appreciation. You will have to train the mind to work disinterestedly. Worldly people cannot understand the spirit of Nishkama Karma Yoga as their minds are charged or saturated with impurities. Do vigorous service for some time. You will grasp the spirit of Nishkama service.

A Karma Yogi should be absolutely free from greed, lust, anger and egoism. Then only he can do real useful service. Even if there are traces of these Doshas, he should try to remove them one by one.

A Karma Yogi should have an amiable, loving, social nature. He should have perfect adaptability, tolerance, sympathy, cosmic love and mercy. He should be able to adjust himself to the ways and habits of others. He should have an all-embracing and all-inclusive heart and equal vision. He should have a cool and balanced mind. He should rejoice in the welfare of others. He should have all the organs under perfect control. He should lead a very simple life. He should bear insult, disrespect, dishonour, censure, infamy, disgrace, harsh words, heat and cold and the pain of diseases. He should have power of endurance. He should have absolute faith in himself, in God, in scriptures and in the words of his Guru. Such a man becomes a good Karma Yogi and reaches the Goal quickly.

The man who serves the world really serves himself. That man who helps others really helps himself. This is an important point. When you serve a man, when you serve your country, always think that the Lord has given you rare opportunity to improve, correct and mould yourself by service. Be grateful to that man who has given you a chance to serve him.

Karma Yoga prepares the mind for the reception of Light or Knowledge. It expands the heart and breaks all barriers that stand in the way of unity or oneness. Karma Yoga is the effective Sadhan for Chitta Suddhi.

By doing selfless service you purify your heart. Egoism, hatred, jealousy, idea of superiority and all the kindred negative qualities will vanish. Humility, pure love, sympathy, tolerance and mercy will be developed. Sense of separateness will be annihilated. Selfishness will be eradicated. You will get a broad and liberal outlook of life. You will begin to feel oneness and unity. Eventually you will obtain knowledge of the Self. You will realise 'One in all' and 'All in One'. You will feel unbounded joy. World is nothing but manifestation of God. Service of humanity and country is service of God. Service is worship.

Generally people are impatient and they expect Siddhis after doing a little service. The real Karma Yogi who serves people with humility and Atma Bhav (seeing God in every face) becomes a real ruler of the world. He is honoured and respected by all. The more service you do with Atma Bhav, the more power, energy and capacity you will get. Practise this and feel.

When the thought of doing good to others becomes part and parcel of a man's very being, then he will not entertain any least motive at all. He takes immense delight in serving others, in doing good to others. There is peculiar joy and Ananda in the vigorous Nishkama service. He gets inner spiritual strength and power by performing motiveless and selfless actions.

Never grumble or murmur when you do service to others. Take delight in service. Be ever ready to serve others. Watch for opportunities to serve. Never miss a single opportunity. Create opportunities. Create field for good service.

In the practice of Nishkama Karma Yoga, there is no loss of effort. There is no harm. There is no transgression also. Even a little of this practice can protect you from great fear of birth and death with its concomitant evils. You will reap the fruit of Karma Yoga, viz., Jnana. There is no uncertainty here. The path of Karma Yoga eventually leads to the attainment of Bliss of the Self.

Serve. Love. Give. Purify. Meditate. Realise.

OM SANTI! SANTI!! SANTI!!!

GLORY GF THE LORD'S NAME

1. In the Kali-Yuga, as the minds of men are naturally prone to greater distraction, meditation, worship and performance of sacrifice are not possible. Therefore, loud chanting of the Lord's Names or Kirtan has been recommended as the principal spiritual practice for God-realisation.

2. God is the one Doctor for all sicknesses. Rely on Him alone. The Names of God are the most potent, unfailing tonics, sure panaceas, well-tried elixirs, sovereign specifics for all ills.

3. The name can bring you face to face with God.

4. The Name is the bestower of eternal bliss, perennial joy and everlasting peace.

5. The glory and the greatness of the Lord's Names cannot be adequately described in words.

6. The Name is filled with countless powers and potencies.

7. The Name is elixir, ambrosia and divine nectar.

8. The Name is more precious than the wealth of the whole world.

9. The Name is your sole prop, support, refuge, solace, centre, ideal and goal.

10. Repeat the Name of the Lord constantly with faith, feeling and single-minded devotion. All troubles, miseries, pains and sorrows will come to an end.

SERVE THE SICK. SERVE THE POOR.

SERVICE IS WORSHIP.

THE POWER OF NAME

1. Name of the Lord and Nami are one.
2. Name can bring you face to face with God.
3. Name is the way: Name is the goal.
4. Name is safe boat that can take you to the other shore of fearlessness, freedom and bliss immortal.
5. Name is a supreme Purifier and Enlightener.
6. Name is the potent dispeller of the darkness of ignorance.
7. Name is the bestower of eternal bliss, perennial joy and ever lasting peace,
8. The glory and greatness of Name cannot be adequately described in words.
9. Name is filled with countless powers and pot encies.
10. Name is elixir, ambrosia and divine nectar.
11. Name is more precious than the wealth of the whole world.
12. Name is the bridge that unite the devotee and God.
13. Name is the Master Key that opens the door of Elysian bliss and Moksha.
14. Name fills the heart with divine prem, joy and bliss.
15. Name is your sole prop, support, refuge solace, centre, ideal and Goal.
16. Name is a potent antidote to all evils of this world. It will establish peace, goodwill, unity on this earth.

17. Take refuge in Name and constantly recite Lord's Name with bhav and single-minded devotion. All troubles, miseries, pains and sorrows will come to an end.

RULES FOR JAPA

While doing Japa the following rules should be observed:

1. Take a bath, or wash your hands, feet, face and mouth before sitting for Japa in the morning. At other times this is not absolutely necessary. Do Japa whenever you have leisure, specially during the Sandhyas or the junctions of the day (morning, noon and evening) and before going to bed.

2. A comfortable Asana (Padmasana, Siddhasana, etc.) helps to make the mind also steady, controls Rajas and aids concentration.

3. Face the north or east. This exercises a subtle influence and enhances the efficacy of Japa.

4. Before commencing the Japa repeat elevating prayers invoking the aid of your Ishta Devata. This induces proper Sattwic Bhava.

5. Repeat your Ishta Mantra 108 to 1008 times daily (one to 10 Malas). Gradually increase this.

6. Think of the meaning of the Mantra while repeating it.

7. Pronounce each letter of the Mantra correctly and distinctly. Do not repeat it too fast or too slow. Increase the speed only when the mind wanders.

8. Variety in Japa is necessary to sustain interest, avoid fatigue and counteract monotony. Repeat aloud for a time, then hum the Mantra and repeat mentally sometimes.

9. During Japa you should be vigilant and alert. This is important. Otherwise after a time the mind will begin to wander and drowsiness will overcome you.

10. Keep a picture of your Ishta Devata in front. Side by side with Japa think of the Lord as present before you and picture His entrancing, beautiful form. This practice aids tremendously to the efficacy or power of your Sadhana.

11. Feel that your heart is being purified and the mind is becoming steady by the power of the Mantra with grace of God. God and His Name are identical.

12. After Japa is over do not immediately leave the place, do not mix with everyone nor plunge into wordly activity. Sit very quietly for about 10 minutes at least humming some prayer, remembering the Lord or reflecting upon His infinite Love. Then after devout prostrations, leave the place and commence your routine duties. Spiritual vibrations will be intact.

13. Keep your Mantra a secret. Never disclose it to anyone.

14. Carry on the current of Japa mentally even at other times, in whatever works you may be engaged.

METHOD OF MANTRA PURASCHARANA

The repetition of a Mantra with rigid spiritual observances a fixed number of times daily to obtain quick spiritual progress is known as Mantra Purascharana. It can be performed for material progress too. The practitioner should observe certain rules and undergo strict dietic discipline to ensure quick Mantra Siddhi.

During the Purascharana take only fresh vegetables, fruits, milk, roots, barley and *Havis* (rice cooked with ghee, sugar and milk). A Sadhak can live on pure Bhiksha (alms) also. If you can live on milk alone during the period of Purascharana it is highly laudable. You can have Mantra Siddhi even by repeating the Mantra a lac of times.

Select any holy place of pilgrimage on the banks of sacred Ganges, confluence of rivers, mountain valleys with charming scenery, temples, Tulsi gardens, below Aswatha trees or convert a portion of your house into a temple by keeping the picture of the Lord, burning incense, etc., and by suitable decorations. Purascharanas done in holy places have a benefit hundred times superior to that done in one's own house.

You can select any Mantra for Purascharana. Your Guru Mantra or Ishtamantra is the best. Sandhya time, sunrise, sunset, mid-day are all recommended for Japa. Repeat the Mantra as many lacs of times as there are letters in the Mantra. You can do half of that number. In no case should the number be less than a lac.

Sit facing East or North during Japa. Select Siddha, Padma, Swastika or Virasan for Japa. Never sit for

Japa with a loaded stomach. Have fixed timings for Japa. Take a bath before you start, if possible, or at least wash hands and feet. Perform Achamana or sipping of sanctified water. Deer skin, cloth, blanket, Kusha grass or tiger skin can be used as seats while doing Japa. Sphatika, Tulsi, Rudraksha Malas can be used for counting the number of Japa. Have a Mala with 108 beads.

Abstracting the mind from all worldly objects, merged in the inner meaning of the Mantra, thinking of the Lord, the Mantra should be repeated at a uniform speed. Full concentration of the mind in the meaning and divinity of the Mantra brings quick Mantra Siddhi. Continue Purascharana till you attain Mantra Siddhi. Do not stop with one Purascharana. Due to the Doshas of the mind you may not get Mantra Siddhi at once. Madhusudan Saraswati did 18 purascharanas of Gayatri before he attaind Siddhi.

Sleeping on coarse bed (strictly avoiding cushions and the like), observing strict celibacy, worshipping the deity three times a day, bathing thrice daily, abandoning oil-bath, meat, fish, onion, garlic, tea, coffee, chillies, tamarind, observing silence or restricting the speech to a minimum, observing Ahimsa, speaking Truth, shunning all luxuries, one should perform the Purascharana. You should avoid as far as possible absent-mindedness, laziness, spitting during Japa, relaxation of hands and legs, sleeping during day, mixing with undesirable persons, contact with woman, receiving of gifts, looking at obscene pictures, speaking lies, the company of passionate men, chewing of betels, smoking, drinking, etc., too much talk, speaking ill of others, finding fault in others, harming others in thought, word or deed, during the period of Purascharana. You should not dissipate your energy during Japa by looking hither and thither by shaking the body, by laughter, etc.

Do the same number of Japa every day without variation. Homa or Havan should be performed after every lac of Japa or at the end of the Purascharana.

After completing the Purascharana perform Homa 1/10th the number of Japa, Tarpana (water libations), 1/10th the number of Homa, Marjana (sprinkling) one-tenth the number of Tarpana and feeding of Brahmins one tenth the number of Tarpana. You can do feeding-charity according to your capacity if you cannot adhere to the above strictly.

Mantra Purascharana has incalculable benefits. Brightness, clarity or tranquillity of the mind, contentment, dispassion towards worldly enjoyments, Darshan of Ishta Devata, success in all undertakings, attainment of purity of the mind—all these will ensue. Give your best attention to and be earnest in the performance of Purascharana.

May you attain Moksha or immortality through performance of a series of Mantra Purascharana!

FORMULAE FOR MEDITATION

Aspirants who adopt the Nirguna-meditation, often feel the lack of a " pole-star " to guide them aright in their voyage through the uncharted sea on the other shore of which is Brahma-Jnana. Scriptures give a great help by providing the Sadhaka with positive formulae. Some are given below with their meaning and purport.

1. OM AKSHARA : Indestructible.

Everything that is destructible is unreal, and therefore, an appearance. As an appearance is always based on reality this reality is indestructible. (Snake and rope)

2. OM AKSHAYA : Inexhaustible, undiminishing.

As the reality is full, it is not in space. When it is not in space, it cannot either increase or decrease.

3. OM AKSHOBHA : Unagitated, undisturbed.

Because Reality is indivisible, it cannot be disturbed.

4. OM AKARNA : Without ear.

Because Brahman is beyond time, space and causation.

5. OM AKRIYA : Actionless.

Because it is bodiless and mindless.

6. OM AKARTHA : Non-doer.

Doing is changing and because It is all-pervading, it does not change or do anything.

7. OM AKHILA : All. That which has a second has an end. Brahman being endless, must be secondless; that is, inclusive of every existing entity. Therefore, it is the All.

8. OM AKHANDA : Indivisible, undivided.

Brahman is Consciousness. Consciousness is always indivisible. Because It is the knower of all things, and hence cannot objectify itself or know itself as a known object. This means that Consciousness cannot divide itself, cannot have parts. Therefore, Brahman which is Consciousness is indivisible.

9. OM AGRAHYA : Ungraspable.

Grasping, which is an act is always preceded by knowing the object to be grasped objectively. Brahman cannot be grasped because it cannot be known as an object.

10. OM AGOCHARA : Invisible.

Only the not-Self or the Anatman can be seen. Brahman is the Self and is subtler than the senses, existing as the underlying Reality or the very pre-supposition of the senses.

11. OM AGANDHA : Odourless.

Because Brahman is beyond the Tanmaatraas of which Gandha is the grossest.

12. OM AGAADHA : Unfathomable.

Brahman is infinite and therefore its end cannot be reached. Its depths cannot be fathomed.

13. OM AGATHI : Motiolesss.

Movement is change and Brahman being indivisible, is changeless, and consequently motionless.

14. OM ACHYUTA : Undiminishing.

Increase and decrease are the natures of a thing which is in space and time and, therefore, subject to causation. Brahman is beyond space, time and causation. So it does not diminish nor does it increase.

15. ANANTHAM : Endless or Infinite.

Consciousness cannot have a limit, because the consciousness of limit shows that it is greater than limit. The knower is always prior to the known and, therefore, Consciousness which is the Knower is before all limitations which means that Consciousness is limitless.

It is absurd to conceive of two infinities even as we cannot have two ones. In this case infinities will limit each other, and neither of them will be infinite, as both will be subject to change.

16. ACHALA : Motionless.

Brahman is changeless and, therefore. cannot have motion either in itself or outside itself ; Brahman has no in and out.

12. ACHINTYAM : Unthinkable.

The mind is an effect ; and since the effect cannot know the cause without itself dissolving in the cause and becoming identical with it, the mind cannot know the Self unless it merges in the Self and become one with the Self.

18. OM ACHARA : That which does not move.

Brahman is everywhere and there is no place for it to move towards. It fills all space and since it is not an individual, it cannot move.

19. ACHAKSHUM : Eyeless.

Because Brahman is beyond body and mind, It is beyond time, space and causation. Form and name exist only when time, space and causation exist. When space, time and causation do not exist in Brahman, how can there be form and name ? If Brahman is not beyond time, space and causation, it is subject to change and it is limited. So it cannot be called as Brahman. If Brahman is limited there must be a Perceiver beyond limitations. So there cannot be eye in Brahman.

SPIRITUAL DON'TS.

(*For Success in Life and God-Realisation*)

SĀDHANA.

1. Don't forget God.
2. Don't fail to get up at 4 a.m. and do *Japa* and meditation.
3. Don't fail to do *Nitya-Karma*.
4. Don't fail to maintain a daily diary.
5. Don't fail to do charity.
6. Don't fail to discharge your duties to parents.
7. Don't waste any opportunity.
8. Don't depend upon servants.
9. Don't be a slave to the *Indriyas*.
10. Don't move with worldly-minded people.
11. Don't count the time.
12. Don't utter falsehood.

BRAHMACHAYA.

1. Don't waste your *Veerya* (semen).
2. Don't procreate too many children.
3. Don't cast lustful look at women.
4. Don't mix with the opposite sex.
5. Don't attend cinemas and read novels.

RIGHT CONDUCT

1. Don't covet others' property.
2. Don't revenge.

3. Don't hate or condemn anybody.
4. Don't blame or speak ill of others.
5. Don't displease anybody.
6. Don't use bad words.
7. Don't develop evil habits, such as, smoking, drinking liquor, etc.
8. Don't argue unnecessarily.
9. Don't utter falsehood on any account.
10. Don't exaggerate.
11. Don't travel without ticket.
12. Don't give destructive suggestion.
13. Don't have any secrets.
14. Dont envy others.

VAIRAGYA

1. Don't forget the miseries of the world.
2. Don't try to get comforts.
3. Don't forget death.
4. Don't care for the morrow.
5. Don't write letters.
6. Don't read news-papers.
7. Don't try to redress your troubles.
8. Don't possess anything.

DISCIPLINE.

1. Don't talk too much.
2. Don't laugh too much.
3. Don't waste even a single second.
4. Don't overload your stomach.

5. Don't remain idle at any time.
6. Don't think too much of a disease.
7. Don't disobey the laws of Nature.
8. Don't fast too much.
9. Don't exert too much.
10. Don't fail to observe *Mouna*.
11. Don't follow the dictates of the mind and senses.
12. Don't indulge in sensual thoughts.

WAY TO PEACE AND HAPPINESS.

1. Don't expect; don't hope.
2. Don't keep in the heart any injury done by others.
3. Don't compare.
4. Don't mix with rich people.
5. Don't build castles in the air.
6. Don't brood over the past.
7. Don't plan your future.
8. Don't get angry on any account.
9. Don't expect any return for your services or help.
10. Don't multiply your acquaintances.
11. Don't be familiar with anybody.
12. Don't keep bad company.
13. Don't squander your wealth.
14. Don't think too much of yourself.
15. Don't make mountains out of little moles.
16. Don't be extravagant.
17. Don't make much of trifling things.
18. Don't forget God.

DON'T DO ALL THESE

Don't back bite.
Don't vilify others.
Don't be insincere.
Don't utter falsehood
Don't speak harsh or vulgar words.
Don't disobey your parents.
Don't do any evil to others.
Don't drink liquor.
Don't smoke.
Don't eat meat.
Don't hate anybody.
Don't fight and quarrel.

DO ALL THESE

Serve the poor, the sick and the parents.
Respect saints, teachers and elders.
Study scriptures.
Pray and meditate.
Sing the glory of God.
Remember Him at all times.
Recite His Name.
Be humble, simple, noble and gentle.
Love all. Love the Lord in all.
Behold the one Atman in all beings.

FORGET AND FORGET NOT

Forget an unkind word and abuse.
But forget not to Sing and Pray.
Forget an insult and injury.
But forget not to do Japa and Meditation.
Forget the quarrel and the blow.
But forget not to do your Duty.
Forget the unpleasant events of the day.
But forget not to get up at 4 a.m.
Forget the body, surroundings and food.
But forget not the Inner Bliss of Atma.

GIVE UP	*DEVELOP*
Selfishness	Mercy
Lust	Forgiveness
Greed	Tolerance
Hatred	Love
and	Generosity and
Jealousy	Patience

DIVINE LIFE FOR CHILDREN

1. SPEECH

Speak softly. Speak sweetly. Speak little. Speak the truth. Speak with love. Observe silence. Think carefully before you speak.

2. SERVICE

Serve the poor. Serve the sick and the needy. Serve with love and devotion. Service is worship. This is the highest religion. Become a scout. Learn first aid.

3. WORSHIP

Pray, meditate, and chant the Lord's names daily. Pray from the bottom of your heart, with divine feeling and love. Pray to God for purity, wisdom, devotion. Chant the Lord's names—Sri Ram, Om Namo Narayanaya, Jesus, Om Namo Bhagavate Vasudevaya, Om Namasivaya and the like.

4. STUDY

Together with your school lessons, study the Koran, Bible, Gita, Upanishads and Zend Avesta daily. Put into practice what you have learnt. Then only will you evolve.

5. TOLERANCE

Respect all religions, cults and faiths. Respect all saints of all religions. All religions lead us to God. Remember this point well.

6. ESSENCE OF RELIGION

Love all. Serve all. Be kind, truthful, pure, humble, merciful and generous. Be kind to animals. Never hurt the feelings of others. See God in all. Obey parents, elders and teachers. In reality thou art the immortal Self—birthless, deathless, diseaseless. Thou art all Bliss, all Wisdom, all Knowledge. Feel this. Realise this. This is Divine Life.

7. GLORY OF GOD

God is Love. God is Truth. God is Peace. God is Bliss. God is Light. God is Power. God is Knowledge. He dwells in your heart. Realise Him and be free.

MAY THE LORD BLESS YOU, MY DEAR JYOTHI!

THE STUDET'S DUTY

1. STUDY well. Study your lessons in the early morning hours. Get up at 4 a.m. Pray to the Lord to bless you with a good intellect and right understanding. Then study. You will grasp the lessons easily and they will be indelibly impressed on your mind. An hour's study in the early morning is more fruitful than four hours' study later in the day. You will pass all your examinations creditably.

2. Do not even look at ATHEISTIC TEXTS. Shun books that treat of materialistic philosophy. Avoid trash literature, novels and fiction. These will spoil your mind and character. They will transfrom you into a beast. Mind is an ape that likes to imitate. Place before it the sublimest material. You will have a glorious life of purity and goodness.

3. In your spare time, READ THE GITA, Ramayana, Mahabharata, Yoga-Vasishta and other Vedantic texts. Master the Upanishads. These are your rich heritage. These mould you into a superman. The knowledge that you acquire from these texts will impart lustre to your countenance. They teach you the Science of sciences by knowing which you will know everything.

4. NEVER WASTE a single minute. Time is most precious. You are young. You have a lot to do. You have a glorious mission in life. You are born to achieve great glory. Utilise every moment most profitably.

5. AVOID GOSSIPING. Stop that loose talk. Run away from scandal-mongers. Throw away newspapers. Concern yourself more with the inner world

within your mind. You will in time become a great nation builder.

6. CONTROL OF THE MIND and senses will make you a real hero, greatest General or Field Marshal.

7. KEEP YOUR BODY HEALTHY. Practise Asans and Pranayama. Be regular in the performance of Suryanamaskar. Be moderate in everything that you do. Do not overload the stomach. Do not eat whatever you like and whenever you like. Do not take intoxicating drinks. Give up smoking. Do not take coffee and tea or other stimulants in excess. Drink pure water. Breathe fresh air. Take wholesome food. THINK SUBLIME THOUGHTS. Keep your body, clothes and house clean. Meditate on God. You will enjoy sound health and peace of mind.

8. BRAHMACHARYA is the fountain of power. Observe celibacy. Be pure in thought, word and deed. You will have lustrous eyes, wonderful memory, keen intellect, strong body and mighty will.

9. Be cautious in the COMPANY you keep. Seek the company of the wise; shun the company of the wicked. The wicked man might lead you into evil ways, but will not share your misery later on.

10. Be Truthful. Be humble. Be honest. Be kind. Be generous. Be bold. Be tolerant. Be charitable. Be sincere. Be patient. BE GOOD. Do good.

11. Serve all. Acquire the spirit of selfless service now. You will shine as a yogi later on. Little acts of service, a kind word, a compassionate glance, a sweet smile—these cost you nothing, but they will make you a SUPERMAN.

12. **NEVER FORGET GOD.** Never forget your Goal—God-realisation. You must realise God here and now. You must free yourself from birth and death here and now and you must lead your brethren to the Abode of Bliss, This is your sacred duty for which you have taken this human birth.

May God bless you with health, long life, peace, prosperity, success in all undertaking, Vidya, Tushti, Pushti and Divine Aiswarya.

SEEK YOUR GOAL WITHIN

Everyone in this world is restless, discontented and dissatisfied. Man always feels that he is in want of something, the nature of which he himself does not clearly understand. He gets coveted degrees, diplomas, power, position, name and fame. He marries a beautiful girl and begets beautiful babies. Even then he is restless and worried.

Why?

Man wants happiness; infinite, eternal immortal bliss and joy he wants.

He seeks it in every name and form that he comes across. Now he thinks that happiness is in wife and children.

Lo! He gets blow after blow everywhere. None of the objects can give him that happiness which he seeks.

The householder thinks that the bachelor is happy, and vice versa, and both of them think that the renunciate is happy.

Oh, Man, wake up from this slumber of ignorance! You want eternal happiness. Therefore seek it in the Eternal!

Transient things can give you only transitory happiness. A real, everlasting thing alone can give you everlasting happiness.

What is that real thing?

Control your senses. Still the mind. Silence the emotions. Concentrate and meditate. Turn the gaze inwards. Behold the eternal Source of Infinite Bliss—

Thy Own Self!

SPIRITUAL DAW

1. First acquire and then renounce. Satisfy all your wants and desires. And then find out the hollow or shallow nature of these worldly sense-objects and then renounce. This is renunciation through acquisition. A beggar cannot claim to be a 'Tyagi'. What has he to renounce?

2. Be a sincere Sannyasin at heart.

3. Sow the spiritual seed at the twentieth year. It will strike deep root, blossom and bear fruit at forty. Then you will become an Atma-Jnani. You must get instructions on Yoga Sadhana from a spiritual guide or preceptor and practise this for twenty years systematically.

4. He moves and moves not. He is far. He is near He is within all this. He is outside all this.

5. He can be seen only by constant Abhyas and not by study of books 'Na Pravachanena Labhyah, Na Medhaya Na Bahuna Srutena'. (Katha Upanishad).

6. So stop vain discussions, wrangling, cavilling and quibbling. Start practice in right earnest from today.

7. Pranayam is not a necessity. It is for Manda Adhikaris. Intelligent persons can straight away go to mind direct without Pranayam. They should do Manolaya by meditating on OM for 2 or 3 hours daily in the space between the two eye-brows Trikuti by sitting on Siddha or Sukha Asan with closed eyes in a solitary room. They can get Darshan of God or realisation of Atma with 2 or 3 years of well-regulated and systematic practices.

8. Practise Asan slowly and steadily.

9. Observe fasting once a month.

10. Keep a vow of silence for a day in a week.

11. Lead a simple life. Live on *Rotie* and dal or rice and dal. 'Plain living, high thinking.' That must be the motto.

12. Control the tongue.

13. The path of illumination or knowledge (Jnana Yoga) is thorny, full of abysses and pitfalls. It is suitable only for the few, a microscopic minority.

14. The path of devotion (Bhakti Yoga) is suitable for the majority of persons of average intelligence. Select your Ishta Devata either from your Guru or from an astrologer who will find out and fix the deity to suit the planetary influences you are under.

While meditating sit on your Asan. Place the picture of your Ishta Deva in front of you. Do Tratak, Dharan or concentration on the picture for half an hour. Slowly increase the period. Practise this for six months. Afterwards, endeavour to bring the image before your mental eyes. Persevere, plod on. You will doubtless succeed in having Darshan in two years. You will remain in Bliss or Ecstacy and have Eternal life. No more birth and death! This is the goal of a man's life—OM TAT SAT.

15. OM is Pranava or the Word of Power. This is the symbol of Brahman. This is 'Ekakshara' or the Mystic, Sacred Monosyllable. This is the Tarak-Brahma. "There was the word; the word was God." (Bible) OM is all-pervading. This is Shabda Brahman. All the languages have emanated from OM. There is nothing but OM in this universe. All that you see is only OM. 'Anda, Pinda, Chara, Achara and Brahma, Vishnu and Siva all have emanated from OM.

16. OM Na, ma, si, va, ya, is Panchakshara or the five-lettered Mantra of Lord Siva.

17. OM Sa. ra. va. na. bha. va. ya. Na. mah. is the Mantra of Lord Subramania or Karthikeya.

18. OM Na. mo. na. ra. ya. na. ya is Ashtakshara. This is Maha Vishnu's Mantra.

19. OM Na. mo. bha. ga. va. tae. Va. su. de. va. ya is 12 Akshara. Lord Krishna's Mantra.

20. The 4 Mahavakyas or the great sentences of the Vedas are

Prajnanam Brahma—This is from the Aitreya Upanishad of the Rig. Veda.

Aham Brahma Asmi—" I am Brahman." This is from the Brihadharanyaka Upanishad of the Yajur Veda.

'Tat Twam Asi'—'Thou art that'—this is from the Chandogya Upainshad of the Sama Vada.

Ayam Atma Brahma—" Self is Brahman" This is from the Mandukya Upanishad of the Atharvana Veda.

21. Remove Mal—the impurities of the mind—by Nishkamya Karma. Realise the Self, through the service of the Self with God overhead and heart within. This is real Karma Yoga.

22. Get rid of Vikshepa. Destroy Avaran by Satsang and Vichar. Eliminate attachment or Moha the potent cause of bondage.

23. Eat to live; not live to eat.

24. The secret of happiness, the real key is: " Have few desires. Eradicate all abnormal and unholy desires."

25. You can destroy Kama, lust, if you always associate the dark aspect of it when you think of beauty. Where is the beauty after an attack of pernicious malaria? Where is the beauty in the wrinkled skin of advanced senility? Where is your beauty if you do not take bath for four days? Man is the most filthiest animal on this planet with ever-oozing discharges from the nine abominable drains. The skins of tiger, lion, deer, cows etc., are very very useful. But the stinking skin of man is only the prey for wild jackals. Such is the state of

man and yet he will not renounce the worldly joy! This perishable body is due to Panchikaran of five elements. "Dust thou art, to dust returnest was not spoken of the soul."

SPIRITUAL FOOD AND DRINK

Your daily tonic should be meditation mixed with a generous proportion of Japa and Kirtan.

Your dishes should be composed of love with the spice of purity and sauce of truthfulness.

In the garden of your heart plant roses of courage, Jassamine of humility, Champaka of nobility.

In your medicine chest have the tablets of discrimination, the pill of dispassion, drops of self-restraint and a mixture of F.D.T. (faith, devotion and tolerance).

Your constant beverage should be the wise sayings of saints and sages. You can flavour it with the nectar drops of Sankara and Dattatreya.

As a preventive against the dire disease of cancer of ignorance you should not forget a daily dose of Gita, Ramayana, Bhagavat and Upanishads.

Clothe yourself with contentment and use the pillow of serenity at night.

WISDOM—LIGHT

Concentrate all your attention on the work in hand. Live this day well. Yesterday has joined the hoary past, a finished product of which you need bestow no more attention. Tomorrow is yet a long way off; and it will bring with it time enough for its work. Forget the past ; ignore the future. Live in the present. Future will take care of itself.

The relief obtained in remembrance of God in adversity indicates that there is a hidden Power guiding all.

Embrace spirituality, practise purity, develop nobility, do charity and attain Divinity.

Evil is a kind of knowledge to show the superiority of goodness by way of comparison.

Moral and spiritual pride is more dangerous than the ordinary pride of wealth and power.

The more you spend your energy in elevating and serving others, the more Divine energy will flow to you.

March courageously with Sraddha as banner, Vairag as coat-of-arms and Pranava as Band in the spiritual field.

You have wasted much of your life. A little time is left. Make the best use of it. You too can realise God and be ever happy.

EASY WAY FOR WORSHIP

Life is complex nowadays ;

Struggle is keen ;

Here is an easy way of worshipping the Lord.

Consider your house as a temple of the Lord ;

Or Brindaban or Ayodhya ;

Your wife, children and others the holy company of Bhaktas.

Consider every word you speak as the Japa of Lord's name;

And the praise of the Lord;

Every action as service of the Lord.

Your lying in the bed, as prostrations before the Lord;

Your daily walk and moving about as perambulation of the Lord.

Consider the light that you burn, in the evening as waving lights to the Lord.

Consider sleep as samadhi;

Give the food as offering to the Lord.

And than take it as His prasad;

You will attain happiness here and hereafter, if you worship God in this way.

Life is short, Time is fleeting.

Start doing it right now.

RESOLVES FOR QUICK SPIRITUAL PROGRESS

1. Maintain a Daily Spiritual Diary and at the end of every month send a copy of it to your spiritual guide who will give you further lessons for your progress.

2. Keep a daily Mantra note-book and regularly write a page or two of your Ishta Mantra or Guru Mantra in ink.

3. Chalk out a routine for daily practice and stick to it at any cost. Distractions and obstacles are many. Be ever careful and vigilant.

4. Make a few resolves for practice during the New Year as shown overleaf. Any of the resolves may be crossed out, added to or altered, to suit the individual temperament, convenience or stage of development.

5. Do not abruptly change your nature or mode of living. You can grow and evolve quickly in the spiritual path, develop your will power and control the mind and the senses by sticking to the resolves.

6. If you fail any of the resolves through lack of self-control, unknowingly or force of circumstances, you should perform some Malas of Japa or give up one meal to remind yourself of the resolve and to impress upon the mind the importance of these resolves (self-punishment).

7. The resolves form should be prepared in duplicate and one copy duly signed and sent to your Guru so that you may not be tempted to relax your efforts or ignore the resolves or break any resolves under the slightest pretext or lame excuse.

8. Request all your friends to maintain such resolves, Daily Spiritual Diary and Mantra note-book. Thus you can elevate many from the quagmire of Samsara.

MY RESOLVES FOR THE YEAR 195 .

1. I will perform Asana, Pranayamas for........... minutes daily.

2. I will take milk and fruits only in lieu of night meals once a week fortnight/month.

3. I will observe a fast on Ekadasi days or once a month.

4. I will give up..............(one of my cherished objects of enjoyment) once every........days/month or for........days/months.

5. I will not indulge in any of the following more than once every........days/months or for........months. (A) Smoking. [(B) Cards. (C) Cinema. (D) Novels.

6. I will observe Mouna (complete silence) for ....minutes/hours daily and...........minutes/hours on Sundays/holidays and utilise the time in concentration, meditation, Japa, introspection.

7. I will observe Brahmacharya (celibacy) for ....weeks/months at a time.

8. I will not utter angry, harsh or vulgar words towards any one during this year.

9. I will speak the truth at all costs during this year.

10. I will not entertain hatred or evil thoughts towards any one.

11. I will give away...........pies/annas per rupee of my income in charity.

12. I will perform selfless service (Nishkamya Karma Yoga) for...........hours daily/weekly.

13. I will do...........Malas of Japa daily (Mala of 108 beads).

14. I will write my Ishta Mantra/Guru Mantra in a notebook daily for...........minutes or...........pages.

15. I will study...........Slokas of Gita daily with meaning.

16. I will maintain a daily Spiritual Diary and send a copy of it every month to my Guruji for getting further lessons.

17. I will get up at............A.M. daily and spend ....hours in Japa, concentration meditation, prayers, etc.

18. I will conduct Sankirtan with family members and friends daily for...........minutes/hours at night.

Signature...........................
Name and address..............
....
....

Date...............195 .

IMPORTANCE OF KEEPING A SPIRITUAL DIARY

The keeping of a daily spiritual diary is an indispensable requisite and of paramount importance. Those who are already in the habit of keeping it know its incalculable advantages. A diary is a whip for goading the mind towards God. It shows the way to freedom and eternal bliss. It is your Guru. It is the eye-opener. It develops the Manana Shakti or the power of reflection. It will help you to destroy all your evil qualities and to be regular in your spiritual practices. If you regularly maintain a diary, you will get solace, peace of mind and quick progress in the spiritual path. Those who desire to grow in morality and spirituality, those who wish to evolve rapidly must keep a daily record of their actions.

All great men of the world keep diaries. The lite of Benjamin Franklin is known to you all. He kept a daily diary. He noted down the number of untruths and wrong actions for which he was responsible during the course of the day. In course of time, he became a perfect man. He had perfect control over his mind. Mahatma Gandhi advised the students to keep daily diary always.

A big thief is hiding himself in your brain. He has snatched away your Atmic pearl. He is giving you immense worries and troubles. He is deluding you. The thief is your mind. You must not be lenient towards him. You must kill him ruthlessly. There is no sword sharper than this diary to kill him. It checks his happy-go-lucky ways and destorys him eventually. All your daily mistakes will be corrected. A good time will come when you will be entirely free from anger untruth, lust, etc. You will become a perfect Yogi.

Your father and mother gave you this body. They gave you food and clothing. But this diary is superior to your parents. It shows the way to freedom and eternal bliss. It gives you solace, satisfaction and peace of mind. Turn the pages of your diary carefully once a a week. If you can record your actions every hour, your growth will be very rapid. Happy is the man who keeps a daily diary, for, he is very near to God. He has a strong will and he is free from defects and mistakes.

By keeping a Spiritual Diary, you can then and there rectify your mistakes. You can do more Sadhan and evolve quickly. There is no other friend and faithful teacher or Guru than your diary. It will teach you the value of time. At the end of every month calculate the total number of hours you spent in Japa, study of religious books, Pranayam, Asans, sleep, etc. Then you will be able to know how much time you are spending for religious purposes. You have got every chance to increase the period of Japa, meditation, etc., gradually. If you maintain a daily diary properly without any fault in any of the items, you will not like to waste even a single minute unnecessarily. Then alone will you understand the value of time and how it slips away.

Compare the totals of the last month with those of the previous months. Find out whether you have progressed in your Sadhan or not. If you have not progressed, increase your practice daily. You can do more Sadhan and evolve quickly.

In maintaining a diary, you should not utter any falsehood anywhere. You are keeping it only for your own benefit. It is the diary of a religious aspirant who is treading the path of truth to realise Truth. Acknowledge your faults openly and endeavour to rectify yourself in future. You should not neglect to record everything in your diary. It is better if you compare the progress of your work of the present week with that of the previous week. If you are not able to do so once a week, you must at any cost compare it once a month. Then you will be able to make various adjustments in different items, increase the period of Japa and meditation and decrease the time of sleep.

Self-punishment consists in giving up the night meals and in doing fifty Malas of Japa more than the usual

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To THE DIVINE LIFE SOCIETY, RISHIKESH

Spiritual Diary for the week Ending.................................19......

	1	2	5	4	5	6	7
1. How many hours did you sleep ? ...							
2. When did you get up from bed ? ...							
3. How long did you perform Asans ? ...							
4. How long did you remain in one Asan ? ...							
5. How long did you practise physical exercise ? ...							
6. How long did you concentrate on your Ishta Devata (Saguna or Nirguna Dhyana)? ...							
7. How long in Nama Smaran or Kirtan ? ...							
8. How long in study of religious books ? ...							
9. How long in the company of the wise (Satsang)?							
10. How long in disinterested service (Nishkamya Karma)? ...							
11. How many Malas of Japa ? ...							
12. How many Pranayams ? ...							
13. How many Gita Slokas did you read or get by heart ? ...							

14. How many Mantras did you write ?: ...							
15. How many hours did you observe Mouna ? ...							
16. How many days did you observe fast and vigil ?							
17. How much did you give in charity ? ...							
18. How many lies did you tell and with what self-punishment ? ...							
19. How many times and how long of anger and with what self-punishment ? ...							
20. How many hours did you spend in useless Company							
21. How many times did you fail in Brahmacharya?							
22. How many times did you fail in control of evil habits and with what self-punishment ? ...							
23. What virtue are you developing ? ...							
24, What evil quality are you trying to eradicate ?...							
25. Which Indriya is troubling you much ? ...							
26. When did you go to bed ? ...							

Date............................ *Place*..............................

number. The filling in of the form should not be a mere routine work.

Do not be ashamed to mention your mistakes, vices and failures. This is meant only for your own progress. Do not waste your precious hours. It is enough that you have wasted so many years in idle gossiping. Enough, enough of the troubles you had all these days in satisfying your senses. Do not say "From to-morrow I will be regular." That "to-morrow" will never come. Be sincere and start doing Sadhan from this moment. If you are really sincere, He is ever ready to help you and give you a push in your spiritual march.

He who regulates his life on the above lines is sure to become a Jivanmukta or a Yogi in this very birth. There is no doubt about this. Do it practically and see how you grow. Start maintaining a spiritnal diary from this moment itself and realise the marvellous results.

SWAMI SIVANANDA:

The spiritual power of His Holiness Sri Swami Sivanandaji Maharaj is prevailing all over the world and guiding the sadhaks everywhere. On 28th November 1955 I heard in the night at three in the morning His inspiring words–" Do not waste time in sleeping, wake, be aware and move forward. You are to do something higher in the world". I could not understand the significance of these sacred words.

On December 2nd I got an interview letter from Nairobi, East Africa and then on 11th December 1955 got another call from Shillong (Assam) of Assist. Educational Officers. Then I realized the real significance of those words. I think I will go some where far from my place and do the service for my motherland and help my brethren in leading spiritual life. I will be a teacher for teaching the real meaning of human life. So I should prepare myself for that task which is to come on my shoulders. May God help me and the power of Sri Swami Sivananda may inspire me to lead the real path of emancipation and dispassionate life.

SHYAM SINGH, M.A., B.T.,
Principal, Janata Higher Secondary School,
BHOPA, Muzaffarnagar.

Beloved Guruji, you are living in my heart. You are one of the Trimurthis and those who think of you get your Darshan. I fall with Shraddha, Bhakti, at thy Lotus Feet.

During my Japa I used to get Darshan of Saints, Sadhus and Holy places. This continued for three years.

From the first of September I fasted for 45 days and during this period I received Swamiji's darshan. This gave me great pleasure to writing to Sri Swamiji.

SEETHAMMA A. VIRANNA,
Puntana Hill, DURBAN.

With all my namaskars and the inward feelings of touching your holy feet, I have no words to express the perennial joy of mind I obtained for the period of my stay in your Ashrama. The time of night Satsang of about 3 hours was a joy abundant for self to dwelve deep into the ecstacies of mind when you as the 'Sakshat swaroopa' of the holy Mothers and Ishwaras and above all the blissful atmosphere of Bhaktas all around lifted the mind to peace which is so difficult to find in this Kaliyuga Samsara. The tunes and classics of musicians, Katha and Bhajans, Dhuns, utterances of the holy Mantras, Rama Nama and the distribution of holy Prasad are all ringing in my being while writing these lines.

The spirit of service in all ashramites is no doubt most sincere and selfless. I do not know how I should express my feelings for the heavy shower of Books of all subjects, Pamphlets, on me for the period of my stay in the Ashram and on my arrival here. This shower for me is a burden of responsibility and I must agree I have passed on a share of it to Sri Desai Bhai to do me the favour of distributing to the right channels where our several brothers groping in the dark could find somewhere a ray of sunshine and begin to bask in it by gradually doing away with the darkness where they find only worry, disease, material enjoyments resulting in misery, destruction etc.

I have duly passed on your sandesh to Sri Desai Bhai along with the Prasad which I had the privilege to bring for him. I can certainly say that in the three months I was absent from this remote place Sri Desai Bhai has brought some change and some more noble souls have joined our Mandali. I have taken much pleasure in narrating my unforgettable experiences in your Ashrama and he has listened with equal interest.

J. J GAJRIA
BAHREIN. (Persian Gulf)

A new page in the History of the world starts and for this reason, Beloved Guruji, the Sivananda-Yoga-Centre in Holland sends its best wishes to You and Your co-workers. May Divine Love embrace you all and may it find its expression in the hastening of the Reappearance of the World-Redeemer.

Paramahamsaji, we were expecting a letter of you for weeks but we know how busy You are, and we know that You are not alone for us in Holland. O, Guruji let us hear one word from You! Don't let us alone! Dear and beloved Guruji, may I ask You for Discipleship? The more I am working with Thy books, Thy Sivananda-Yoga-Centre, Thy peoples, the more I need You and the more I become conscious of the fact that I must ask you for Discipleship. Guruji, write me some words about this question and let me know if You accept me as Thy Disciple! Even in my subconsciousness You are working, for one morning I awake with Thy Mantram, 'Om Namahsivaya' on my lips. It was such a wonderful experience. Thank You very much, Beloved Guruji! People in my surroundings ask me, what is happened with my face, my Body etc. etc., for I am looking so very young now. They are the results of Thy work! The last month I got several experiences and one of them is: "a white Light in my head" It is like a sun but much more beautiful and in the centre a dark point in which a white figure appeared. These experiences I get during the day and night and several times in a day! Is that right? I only hope that This Light may work through whole of my being.

The last Full Moon meditation-meeting was really wonderful and during the meditation we all were one in consciousness. The talk which we had was about meditation. There was Joy, Happiness and Peace and the people thanking you for Your Presence went home with Peace in their heart.

—MARINUS,
Sivananda Yoga Centre,
DRIEBERGEN, (HOLLAND)

Adorable Guru, Beloved of my Soul, I prostrate my unworthy self at thy Divine Feet. My heart aches with the love I have for thee. Thou art Gurudev. Thy Love has broken the chains of distance and I do not now find it hard or difficult to love Thee. It is as if something has really broken within me and I feel different. I love Thee, and I will not rest until I find Thee and sink myself in the Ocean of Bliss which the Lord Siva has, waiting for me. The road is long, the battle fierce, but with Thy help, my Beloved Gurudev, I will get there, in time, this I know within me.

Thanks for sending Thy Messenger, Sri Yogeswar Gabriel, to me. It was indeed a spiritual experience.

Thy Love is indeed great. I will do as you say in your letter and I will "seek, find, enter and rest in my real Self." I have begun a really sincere and fierce battle with the senses. I am giving up material pleasures for the time to indulge in unnecessary visits, parties etc as so much time is wasted that could be used for Sadhana. Thy love has awakened me, no longer will I be afraid, I will "take refuge in the Name of the Lord" and go boldly forward.

I feel Thy Presence, Thy Thoughts are as Reality to me. When Thou has come to me in thought I feel the flow of Thy Divine Power, and I am strengthened. Now the way is clear before me and I will never again be afraid.

I prostrate my self before Thee, and if I dared to raise my eyes to Thine, Thou would see tears of anguish, caused by the knowledge of separation from Thee. But I will Come to Thee my Beloved Guru, for Thou art my Lord and my God, Thou art Gurudev.

—DEVANDRA RAMAYANDAS. KENT

I prostrate at your Lotus Feet! Can you, who are serene, untouched by earthly taints know how I feel right now; for weeks have I been waiting for a letter from you, who are my bread and wine.

Siva, Dweller in the cave of my heart. Please forgive me for my Rajas and Tamas that might be displayed in my weak nature.

In worshipful surrender,

Sri RITA WAILES,
AUSTRALIA.

I send most cordially wishes for your welfare and joy in 1956 and at all times, for the prosperity of your work at all times.

We have set aside a special space for your own books and literature. The books and magazines for which we subscribe are most widely read by those who are interested in Vedanta Teachings.

MARY C. ALLAN
CANADA.

Your kind letter of the 28th December was again a great joy and help for me. It came just in a moment in which I was a little disappointed, because I had not made any progress in meditation. On the contrary, I think I had too much work in the weeks before Christmas. It goes much better now not especially in meditation but in Japa, I make it often during the day and also Namaskaram. My meditation is regular too. I am full of hope that progress would come, as you told me in your kind letter, for which I thank you very much. I am so thankful for all that you do for me. May God give you good health for all times.

DIVYAMRIT CHYAVANAPRASH.

When I had the good fortune of visiting Sivananda Ashram in February last in the company of Srimati Raja, wife of the Governor of Orissa, Sri Swami Sivanandaji Maharaj was pleased to give me a gift of a small tin of Himalayan Divyamrit ' Chyavanaprash.' My wife, who suffers from Asthma, recently used this and derived great benefit. So I want her to take more of this medicine.

Assistant Secretary to the Governor, Orissa.
RAJ BHAVAN, CUTTACK.

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